

AN EFFECTIVE OUTREACH PROGRAM TO REACH THE
CANTONESE-SPEAKING IMMIGRANTS FROM HONG KONG
IN A SUBURB OF TORONTO

A THESIS-PROJECT
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VIRGINIA YONG
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To my husband, Anthony.

Your sacrifice and support is a precious gift from the Lord.

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ABBREVIATIONS

ACEM:	Association of Christian Evangelical Ministries (Canada)
FIND:	F aith I nquiry N D iscovery
GAAC:	Golden Age Activity Center
GTA:	Greater Toronto Area
Newcomers:	The first-time visitors attending RHCCC
RHCCC:	Richmond Hill Christian Community Church

ABSTRACT

A negative image of evangelism and a lack of cultural relevance constitute obstacles to the spread of the gospel to among Chinese people. This thesis-project develops a well-structured evangelistic program to reach Cantonese-speaking immigrants from Hong Kong in a multi-cultural, multi-generational, and multi-language Christian community church in a suburb of Toronto. This program seeks to introduce the basics of the Christian faith through a series of video presentations and small group discussions in a cultural context that Chinese seekers can relate to.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

INTRODUCTION

Toronto, Canada is often described as ‘the most multicultural city in the world’. The city is proud to claim it is a welcoming place for immigrants. There are approximately 200 ethnic groups with over 140 different languages spoken. Canada supports multiculturalism.¹ Multiculturalism became official Canadian policy under the government of the late Pierre Elliot Trudeau in 1971. Canada was the first country in the world to adopt multiculturalism as official policy. “Multiculturalism” in the Canadian context is,

Canadian multiculturalism is fundamental to our belief that all citizens are equal. Multiculturalism ensures that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging. Acceptance gives Canadians a feeling of security and self-confidence, making them more open to, and accepting of, diverse cultures. The Canadian experience has shown that multiculturalism encourages racial and ethnic harmony and cross-cultural understanding.²

Canadian multiculturalism not only allow all citizens to maintain their identities, but also increases racial and ethnic harmony and cross-cultural understanding. This acceptance gives Canadian immigrants a feeling of security and self-confidence, encouraging them integrate to broader Canadian society and reducing the potential of tension with so much ethnic, racial and religious diversity.

1. “Canadian Multiculturalism: An Inclusive Citizenship,” Government of Canada, <http://www.cic.gc.ca/english/multiculturalism/citizenship.asp>, accessed September 24, 2019.

2. Canadian Multiculturalism: An Inclusive Citizenship.

In the latter half of the twentieth century, Canada's immigration open policy not only attracted a significant number of skilled workers but also many foreign students from Hong Kong. Tuition fees and university admission requirements were not as high as compared to the United States of America. Therefore, many students from Hong Kong were attracted to come to Vancouver or Toronto. Nevertheless, between the two, Toronto was more desirable. In terms of economic security, the cost of living and job opportunities, Toronto remains a relative peaceful, affordable and equitable place compared to other cities in Canada. As a result, immigrants would prefer there more frequently to start their new life as compares to forty years ago.

During the period 1975 to 1990, some people had relocated Toronto through studying abroad and staying after graduation, while others simply obtained returning residency visa from Canada, which was with no conditions attached in the late 1980s, and then returned to Hong Kong for better job opportunities and being able to live closer to their parents and extended families.

The Tiananmen Square massacre of 1989 in Beijing triggered mass migration in the 1990s. This large group of people can be described as educated, middle class professionals. They can communicate with others in English, as well as their mother-tongue, Cantonese and or Mandarin, because most of them were educated under the British education system in Hong Kong.

In summary, there were three Hong Kong mass migration waves in the past fifty years. The first one was hastened by the Hong Kong 1967 Leftist Riots. The second one was driven by Tiananmen Square protests of 1989. The third one was actuated by the transfer of sovereignty

to China from the British in the late 1990s. The number of emigrants was estimated in tens of thousands in each of this period. During the twenty-two-year duration from 1980 to 2001, there was a steady increase of migration up to 1991-1995, and then a sharp decline in the late 1990s.

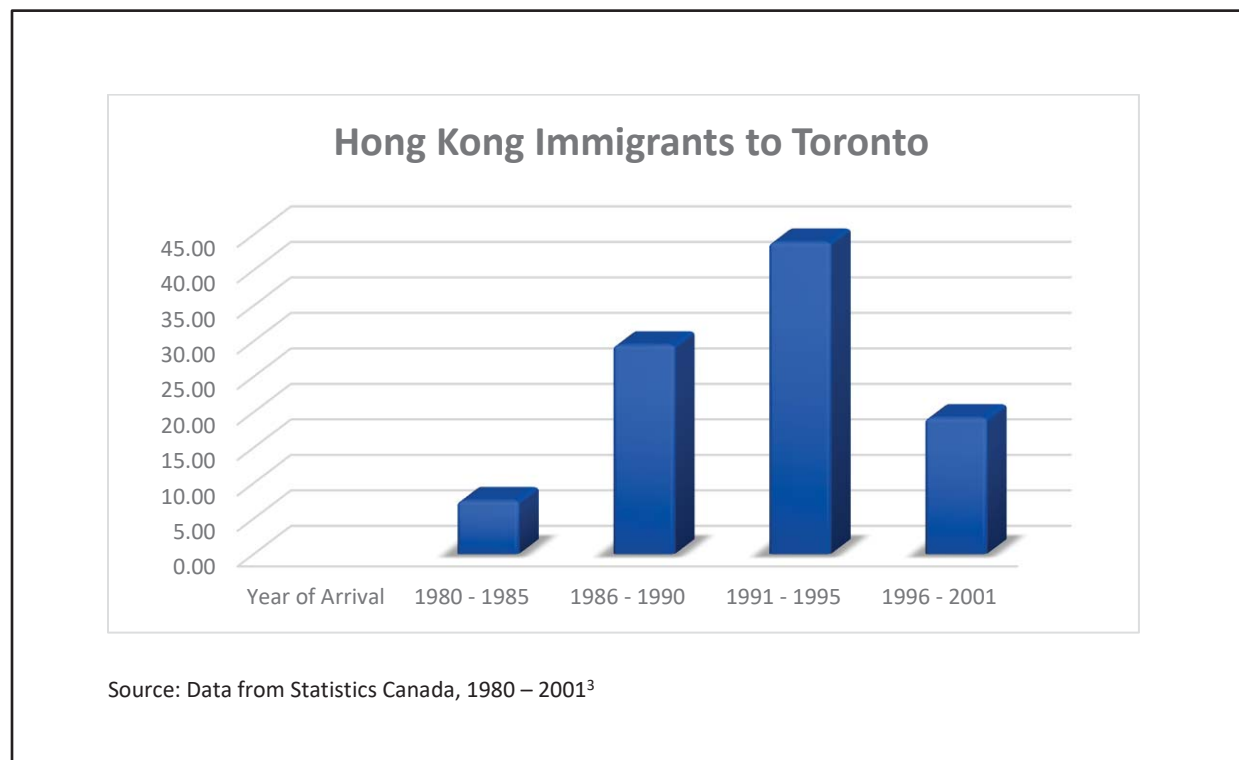


FIGURE 1. HONG KONG IMMIGRANTS TO TORONTO

At the same period, there had been a significant increase in the number of Chinese churches with different denominations in the city of Toronto. The church is an important institution not only serving as a spiritual home, but it is also a gathering place for these middle class, educated immigrants.

3. "Census Profile, 2016: Toronto [Census metropolitan area], Ontario and Ontario [Province]." Statistics Canada, September 24, 2019, <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/details/page.cfm?Lang=E&Geo1=CMACA&Code1=535&Geo2=PR&Code2=35&Data=Count&SearchText=Caledon%20East&SearchType=Begin&SearchPR=01&B1=Immigration%20and%20citizenship&TABID=1>.
Note: Refer to Appendix A. "Statistics of Hong Kong Immigrants to Toronto" for supporting data.

As a result, Chinese churches in Toronto experienced the rapid growth in 1990s. The church growth continued in 2000s and it is not vastly affected by the phenomenon, called "香港回流潮" (Hong-Kong returning tidal flow).⁴ That is, from 1996, one year before the transfer of sovereignty, many Hong Kong-born emigrants returned to Hong Kong with Canadian citizenship. Nonetheless, the number of this category was not enough to affect the rapid growth of the Chinese church in that period. However, the rapid growth of Chinese churches only lasted for less than twenty-five years. Thus, many Chinese churches have experienced either decline or plateaued growth in Toronto in the recent years. One of the reasons may be that the immigrant influx from Hong Kong is not as plentiful as in the early 1990s.

In the earlier years, there were plenty of large-scale outreach evangelistic events held in different churches, which attracted many new immigrants, who had more time and space as compared to their busy life in Hong Kong, to think about the meaning of life. Many new immigrants accepted Christ and became members of churches through large evangelism events in the early 1990s and 2000s. Nevertheless, the traditional way of using large scale evangelism outreach events to reach out to non-believers has been found to be not as effective as before.

Undoubtedly, the number of believers has been increasing in the past twenty years, but there are always lack of committed Christ followers who can reproduce new leaders to fulfill the Great Commission. Many are not well equipped or competent to pass a baton to the next generation. Evangelism becomes one of the most important and difficult issues facing the

4. Ian Young, "Thousands of Hong Kong-born people move back to Canada, once again reversing a migration that has shaped cities across the Pacific," South China Morning Post, June 13, 2019, <https://www.scmp.com/news/hong-kong/society/article/3014256/thousands-hong-kong-re-returnee-migrants-move-back-canada>.

Chinese church today. Undoubtedly, there are a lot of Chinese outside the four walls of church and they need to know and receive Jesus as their personal savior. “The harvest is plentiful but the workers are few.”⁵

Currently, there is another migration wave that had started three years ago, and it is predicted to be continued at least another five years due to the rising riots and protests against the Hong Kong government in recent years. Canada remains one of the primary destinations for migrants, and the trend for Chinese people to concentrate in Toronto is also likely to continue in the future due to the affordable living standards and job opportunities.

The Problem

Evangelism was a major part of Jesus’ ministry, and proclaiming the gospel was His priority. “I have come that they may have life.”⁶ God presents a clear statement through the Scripture of His desire and unswerving purpose that lost mankind be reached and brought into His fellowship. Christ’s birth, crucifixion, and resurrection were for the purpose of reconciling men and women with their Creator. In a final summary of His earthly life and purpose, Christ turned over His own commission from God to His followers. It was this command of God through Jesus Christ that exerted singular direction on the early church.⁷

5. Matthew 9:38, “Unless otherwise indicated, all scripture quotations are taken from NIV translation of the Bible.”

6. John 10:10.

7. Win Arn and Charles Arn, *The Master’s Plan for Making Disciples*, (Pasadena, CA: Church Grow Press, 1982), 19.

Today many churches have misplaced values and priorities that affect their attitudes toward evangelism. Many church pastors and leaders have struggled to motivate or revive evangelism in their churches, because they know evangelism is not an option. It is the bread and butter of a church. It is the very lifeblood of a church. No doubt that evangelism is one of the most important concerns facing the church today. Many churches regard the ministry of evangelism as one of the most difficult areas that should demand much of their resources and energy. How do we do evangelism today? How do we reach out in this era? What would be involved in a missionary encounter between the gospel and this whole way of perceiving, thinking, and living that we call “modern Western culture”?⁸

The number of converts is never able to keep up with the increase of the population. According to research, 70% of North American churches are plateaued or declining.⁹ This research statistic reflects that American churches either are not able to retain the new converts or they are not actively reaching out to non-believers. The situation in the Chinese churches in Toronto is not as obvious as compared to the American churches, but it is not much better.

There are reasons that caused today’s phenomenon. A lack of concern for the mission of evangelism is clearly one of the problems. Few seem say with Paul, “Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.”¹⁰ Jesus commanded the church to evangelize regardless of any

8. Lesslie Newbigin, *Foolishness to the Greeks*, (Grand Rapids: Wm. B. Eerdmans, 1986), 1.

9. Ed Stetzer and Mike Dodson, *Comeback Churches*, (Nashville: B&H Books, 2007), 27.

10. I Corinthians 9:16-17.

circumstances or in any environment. There is a need for the church to move on from servicing those already saved to gaining of the souls. Churches need to step out their comfort zones to love and serve the community for the purpose of fulfilling Jesus' mandate to be salt and light. It is very natural for a church to focus inward needs instead of looking externally. It takes vision, audacity and passion to look beyond the walls of a church and build a bridge to connect the people in the real world in order to share the truth of Jesus Christ.

The world is different as compared to three decades ago. In today's culture, traditional ways of reaching out to the non-believers are no longer working. There are a tremendous and on-going need for many new methods of inviting people to life in Christ. "Many churches have not changed with the times, and unchurched people see them as irrelevant. The message of salvation never changes, but the methods and programs must change with the times. Different generations have different cultures, just as different ethnic groups do."¹¹ Over the years many different methods and tools of evangelizing have been employed. Some of them are still effective and some are out of date. Many times, when some goal is achieved, attention on evangelism efforts ends. Evangelism has not consistently been the priority though it is well accepted and acknowledged as the most important ministry in a church.

Since when did reaching non-Christians become a low priority for most congregations? What was the heartbeat of the churches? Where is the passion and fire of the early churches that eagerly reached out to non-believers? Evangelistic activities should not be planned

11. John Mark Terry, *Church Evangelism: Basic Principles, Diverse Models*, (Nashville: B&H Academic, 1997), 41.

primarily as a service to members and for maintenance of the church. A primary purpose of a church is to reach the world and be a blessing to the people in the community.

Jesus gave a good example. “The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches...The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough.”¹²

Christians need to penetrate this world and make an impact. “The Word became flesh and made his dwelling among us” and “no one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.”¹³ The task of this “manifestation” rests with believers before the return of Christ. Christ followers must view the Great Commission as a commitment, a reproductive lifestyle to continue the ministry of Jesus.

“So why is it that we can be a part of churches that go on year after year with almost no truly unchurched people coming to faith in Christ, and with very few people really becoming more Christ-like, and yet think there is no problem?”¹⁴ Jesus gave us the mission: “Go... and make disciples”, and this is the command that every Christ follower has to obey. Reaching out for the unchurched is important and inevitable, but “making disciples” is also His divine

12. Matthew 13:31-33.

13. John 1:14,18.

14. Mark Mittelberg and Bill Hybels, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism* (Grand Rapids: Zondervan, 2001), 24.

mandate. Many churches stressed reaching the unchurched and bringing them to Christ, but it is even more challenging to grow them in Christ.

It is less stressful to host big evangelistic meetings, but only intentional and sustained efforts can reproduce disciple. A disciple clearly understands his mission. A disciple lives out his faith. A disciple is not only going out, but also reaching out to the crowds and connecting with the unchurched. "By its very nature and purpose, the church ought to be a contagious place that is 'infecting' more and more outsiders with the Christian faith."¹⁵ Hence, this is the most challenging and demanding part of evangelism.

According to the China General Social Survey in 2009s, only 11.70% of 7,061,200 population in Hong Kong are Christians. Hong Kong was a British Colony for over a hundred year and people were exposed to Western culture for a long period of time, and yet there is still only small percentage of Christians. Christianity is widely perceived by the Chinese as a Western and foreign religion in contrast to their tradition Chinese folk religions. Several Asian evangelical theologians, missiologists, and church leaders viewed Western theology as inappropriate to facilitate effective mission among the Chinese. It is difficult to replace Confucianism, Buddhism and Chinese folk religions by a form of Christianity. Unlike North America or Europe, Chinese are not educated under a basic Christian-thought framework. They need a program that is particularly relevant to their culture to arouse their interest and create an opportunity to replace what they already believed, to make it personal, before an individual response of repentance and faith can happen.

15. Mittelberg, *Building a Contagious Church*, 25.

A comprehensive spiritual transformation is needed if we are going to evangelize the Chinese community with the gospel. Many modern evangelism programs usually assume all seekers come from a Christianized background, and so they are often jumping through stages of conversion to become committed Christ followers. The problem is that many times the new converts' mind have not yet prepared and integrated "sin", "grace" and even "God" in terms of their own mindsets. In order to facilitate effective mission and to cultivate indigenous communities of faith, we need to "de-Westernize" Asian theological education by calling for appropriate contextualization of Christianity in that area.¹⁶

The Ministry Setting

Richmond Hill Christian Community Church (RHCCC) is an evangelical, 3M (multi-cultural, multi-lingual and multi-generational), seeker-sensitive and life-development church striving to be a "Church for the Unchurched and the Committed."¹⁷ RHCCC is a member church of the Association of Chinese Evangelical Ministries (ACEM)¹⁸ founded by the late Rev. Dr. John Kao who was commissioned by Partners International to plant churches in Toronto in 1974. RHCCC is the second planted church of the twelve churches of ACEM.

RHCCC has adopted Saddleback church's Purpose Driven Church Disciple-Making model.¹⁹ Our vision is to be a disciple-making church in which everyone Celebrate, Connect and

16. Clive S. Chin, *The Perception of Christianity as a Rational Religion in Singapore: A Missiological Analysis of Christian Conversion* (Eugene, Oregon: Pickwick Publications, 2017), 1.

17. "RHCCC – Richmond Hill Christian Community Church," RHCCC, April 18, 2016, <https://rhccc.ca/en/>.

18. "Association of Chinese Evangelical Ministries (ACEM)," ACEM, April 18, 2016, http://acem.ca/en/index.php?option=com_k2&view=item&layout=item&id=302&Itemid=70.

19. Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995).

Contribute in God's kingdom to bless the nation. Our mission is to help people find their way back to God through the power of the Gospel. Our process is replicated on our Purpose Motto: "Bring them in, Build them up, Train them well and Send them out".

In the early years, RHCCC like most Chinese churches in Toronto primarily served immigrants. As a result, many suggested that we should go to Chinatown, where most Chinese people resided, and many of the Chinese churches had already chosen the proximity to serve that community, but our church leaders trusted in God's guidance and provision. In those days, only a handful of Chinese families lived in the northern part of the city, but God gave vision, faith and courage to our leaders to start worshiping in a high school in that region. In the past thirty-four years, we had moved three times before finally settling down at our present site. In the beginning, we had bilingual services. The language used in Sunday worship, was Cantonese (a dialect of Hong Kong and Southern part of China) with English translation so that both the CBC (Canadian Born Chinese) and the Cantonese speaking Chinese were able to worship together. Due to the rapid growth of congregation, RHCCC began English and Mandarin congregations in 1992 and 1998 respectively.

RHCCC bought the first piece of land in 1989 in Richmond Hill, a suburb of Toronto, and started to build the first phase of church building in 1990. The church had an attendance around 180 people at that time. By 1991 the church had a significant increase of attendance. The attendance average was 800+ and the new building was not able to accommodate the newcomers. Due to political reasons, we foresaw a wave of immigrants coming to Toronto before 1997 when Hong Kong reverted to Mainland Chinese rule, since Richmond Hill is an ideal residential suburb for those middle-class immigrants. The leadership team had seen this as a

tremendous outreach opportunity and started planning to expand the property to accommodate more newcomers. With God's grace and provision, we were able to complete phase II and III building in 2005 and 2007 respectively. The average attendance was over 3000+ at that time. In addition to using the shuttle buses on Sundays, several neighboring lots were gradually purchased to increase parking spaces as needed.

As one of the founding members of Richmond Hill Christian Community Church, I had the privilege to experience personally and observe closely our church's growth throughout the past thirty-four years. God has manifested His blessings through faithful leadership and committed servants in RHCCC. There are an average of 4,449 adults, youth and children worshipping the Lord every week from Cantonese, Mandarin and English congregations in five locations. The Cantonese congregation has the largest attendance which is about 2,500+ as of September 2019.

In 1985, there were only a handful of Chinese families living in the city of Richmond Hill in Toronto. Under RHCCC leadership, the congregation, totaling about seventy-one at the start, has increased to a congregation of over four thousand as of today. It was these post-1970s immigrants who became the core members of the RHCCC in the early days. They were formerly visa students, accepted Christ, graduated and got married and became permanent residents. The overseas students have facilitated a growing number of conversions to Christianity at this time. Most of the church's membership consists of migrants from Hong Kong and their Canadian-born children.

In the past thirty-four years, the RHCCC church has experienced church growth due to three major waves of emigration from Hong Kong. The first wave occurred between 1967-

1976 and it was triggered by a riot in 1967. The second wave was beginning in the 1980s and the massive emigration was hastened by Tiananmen Square protests in 1989. The third wave was actuated by the transfer of sovereignty to China in 1997. During these periods, a significant number of citizens left Hong Kong for Canada and many of them were elites, educated, and young professionals.

However, the waves of emigration from Hong Kong have not stopped. Chinese churches in Toronto are expecting and preparing for another huge immigration influx from Hong Kong in the coming years, which has already begun in the last three years. The riots, protests, and the rivalry between the government and demonstrators have caused much distress among Hong Kong citizens. They do not feel secure remaining in Hong Kong, and many of them are seeking ways to return to Canada, especially the return immigrants who with young children.

Cantonese speaking congregation in RHCCC

In mid-1980s and '90s, Canada saw a considerable number of immigrants from Hong Kong before its return to China in 1997, when many from Hong Kong ended up living in the city of Richmond Hill and Markham, and turned these quiet suburbs into a popular middle class residential area starting in 1989. Many had professional and technical qualifications, and they formed a new middle class in the area. Many of them were Baby Boomers, retired at their mid-50s', sold their properties in Hong Kong and came to enjoy their retirement life in Canada.

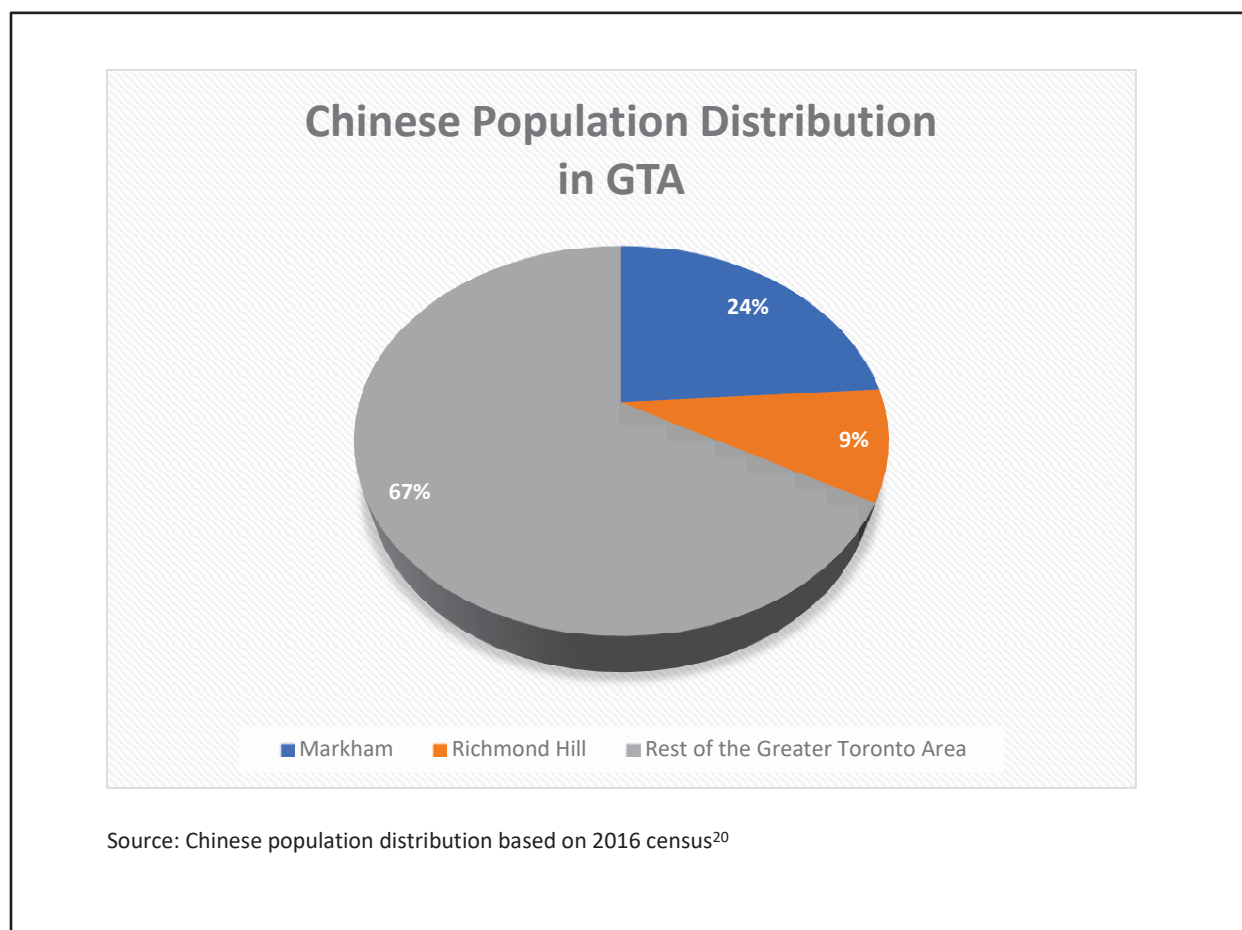


FIGURE 2. CHINESE POPULATION DISTRIBUTION IN GTA

RHCCC has received 1000+ newcomers²¹ every year from 2015 to now. However, not all newcomers will become members. Many of the newcomers are not staying in our church

20. Sheila Wong, "ANALYSIS: Richmond Hill is more diverse than ever before: But is it more inclusive?", *York Region Local News*, September 24, 2019 Richmond Hill: <https://www.yorkregion.com/news-story/9149895-analysis-richmond-hill-is-more-diverse-than-ever-before/#targetText=It%20just%20so%20happens%20that,Chinese%20community%20in%20Richmond%20Hill.&targetText=Data%20shows%20Richmond%20Hill%20added,largest%20ethnic%20origin%20in%20town>, accessed September 24, 2019. Tim Kelly, "Like living back in my hometown: Chinese immigrant immersed in Markham." *York Region Local News*, September 24, 2019, Markham: <https://www.yorkregion.com/news-story/9153531-like-living-back-in-my-hometown-chinese-immigrant-immersed-in-markham/>. World Population Review, "Toronto Population 2019." September 24, 2019, GTA: <http://worldpopulationreview.com/world-cities/toronto-population/>. Note: Refer to Appendix B. "Chinese Population Distribution in GTA (2016 Census)" for supporting data.

21. Newcomers. The first-time visitors attending RHCCC.

either they are visitors or “church shoppers”. According to our statistic, most Chinese immigrant congregants in the Cantonese congregation are middle class, college-educated Baby Boomers.

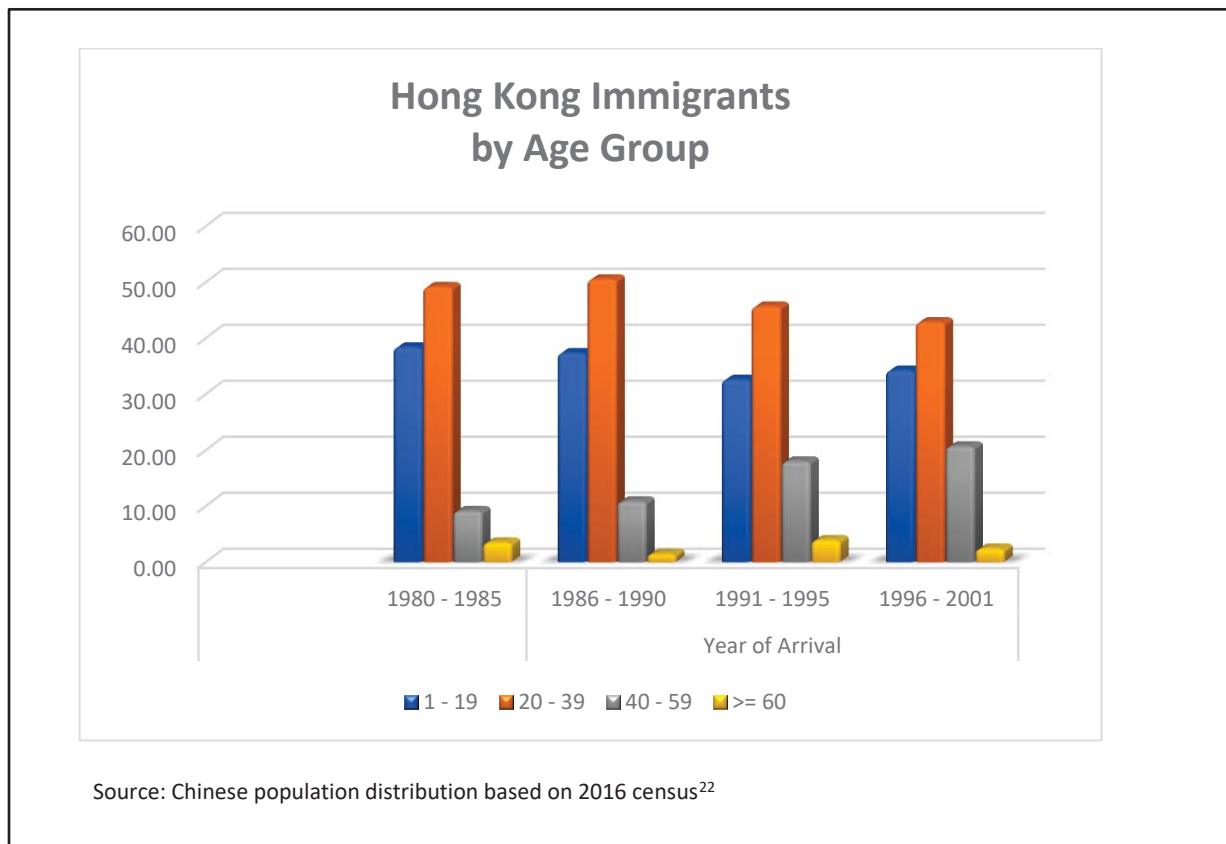
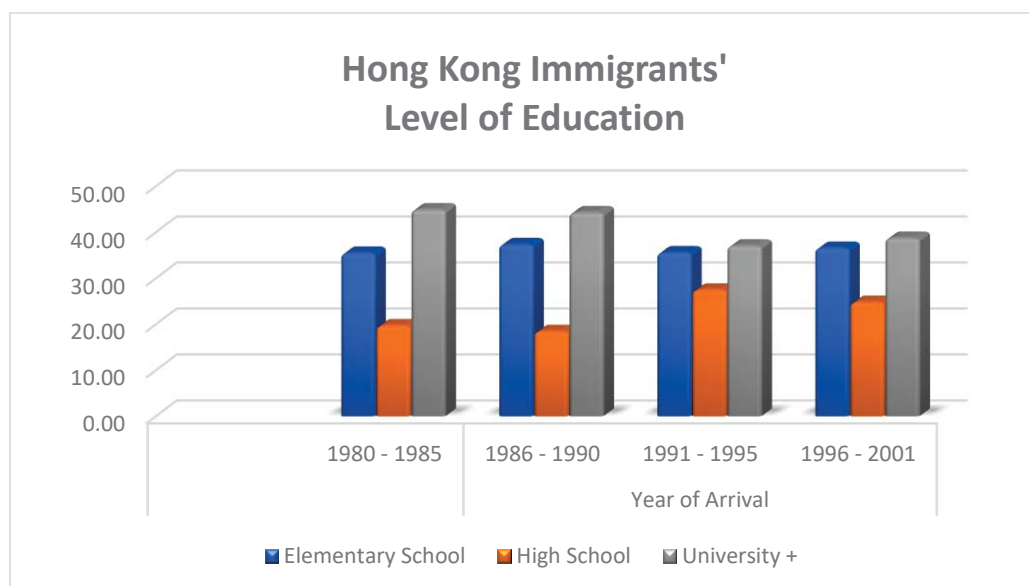


FIGURE 3. HONG KONG IMMIGRANTS BY AGE GROUP

22. “Census Profile, 2016: Toronto [Census metropolitan area], Ontario and Ontario [Province].” Statistics Canada.
Note: Refer to Appendix C. “Statistics of Hong Kong Immigrants by Age Group” for supporting data.



Source: Chinese population distribution based on 2016 census²³

FIGURE 4. HONG KONG IMMIGRANTS BY LEVEL OF EDUCATION

23. "Census Profile, 2016: Toronto [Census metropolitan area], Ontario and Ontario [Province]." Statistics Canada.
 Note: Refer to Appendix D. "Statistics of Hong Kong Immigrants' Level of Education" for supporting data.

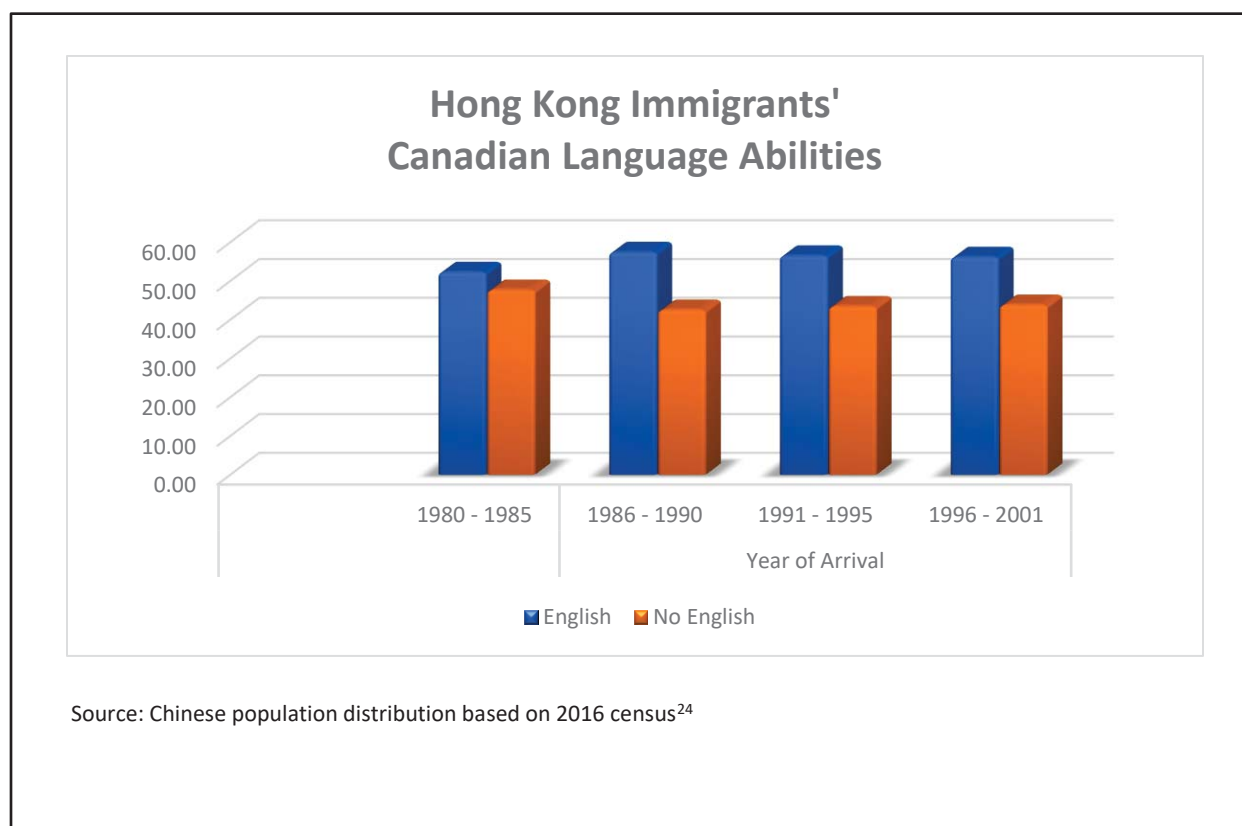


FIGURE 5. HONG KONG IMMIGRANTS BY CANADIAN LANGUAGE ABILITIES

They are the mainstay of the congregation. Similarly, over 40% of seekers come to worship on Sundays are Baby Boomers. They are less interested in the faiths they knew from their youth and more interested in self-focused introspection. Many of them perceive Christianity as just spiritual sustenance. They see Christianity as a superficial belief compared with their cultural philosophy and yet they are very accepting of other religions. In addition, they embrace liberal movements including issues of gay rights, environmental concerns, and new age movement. Their viewpoint of life directly impacts the way that Baby Boomers develop their religious beliefs. They may view Christianity as a personal preference rather than

24. "Census Profile, 2016: Toronto [Census metropolitan area], Ontario and Ontario [Province]." Statistics Canada. Note: Refer to Appendix E. "Hong Kong Immigrants' Canadian Language Abilities" for supporting data.

a life commitment-just one of their options or lifestyles. This phenomenon can be seen from one of our outreach activities.

In 2008, RHCCC launched an outreach program, the Golden Age Activity Center (GAAC)²⁵, which opens weekly to retirees (55+) in the community. The membership increases from 35 in 2008 to 3400+ as of September 2019. About half of the registered members are non-Christians. GAAC offers activities such as exercise classes, interest groups, workshops, seminars etc. Each participant must pay a minimal yearly membership fee to enjoy the activities, but they are also required to attend an hour of evangelism program every week. In addition, a Bible study class is held every week to invite GAAC members who want to explore Christianity. This is indeed a very good evangelistic opportunity that God has entrusted to RHCCC. As a community church, RHCCC not only provide community services that the immigrants needed but also a place for spiritual support.

According to Fenggang Yang, religion has now become central to the lives and experiences of many Chinese immigrants:

The Christian church has some unique structures and functions other ethnic Chinese organizations and associations do not have. The structure of congregations and an emphasis on fellowship groups help new immigrants find social belonging; weekly meetings provide opportunities for frequent and intimate interactions with compatriots; the proclaimed teachings help to create a loving and harmonious community where new immigrants activities can find spiritual peace and psychological ease; church activities and youth programs help to foster a moral environment for nurturing the growing second generation ... These features of the church are attractive to many new immigrants.²⁶

25. GAAC, Golden Age Activity Center. A weekly half-day outreach program for retiree in the community of Richmond Hill, Ontario, Canada sponsored by Richmond Hill Christian Community Church.

26. Fenggang Yang, "Chinese Conversion to Evangelical Christianity: The Importance of Social and Culture Contexts", *Sociology of Religion* 59, no. 3 (Fall 1998):245.

The influx of Baby Boomer immigrants has some commonalities. Many of them are intellectuals who have a good career and have been enjoying a very comfortable life in Hong Kong. They migrated to Toronto because they were either seeking a more secure place to enjoy their retirement or to reunite with family. They have their wealth in materialistic lives, but emptiness in their spiritual lives. This is a vast field for harvest. Besides, they also have their ability, resources, and time to fulfill the Great Commission once they become the followers of Christ. But how does RHCCC capitalize the opportunities to evangelize and to mobilize them to become true Christ follower, to go and to make disciples of all nations? It needs to have a well-developed evangelistic plan that fits their cultural background and a comprehensive follow-up program to equip them so that they can reproduce more mature disciples.

Hypothesis

In recent years, there is a growing Cantonese retiring population in Greater Toronto Area. RHCCC realize the need of this population ten years ago. As a result, an outreach program, the Golden Age Activity Center (GAAC) was established in 2008, which opens weekly to retirees in the community. The membership increased from 35 in 2008 to 3400+ as of September 2019. About half of the registered members are non-believers.

The challenge facing RHCCC is how to share the gospel to people who have already entered the church and to those outside the church? The goal is not only to preach the gospel to them, but their lives must be changed after the conversion. The gospel is lived out in the

lives of Christ followers. The transformation will not only allow one to focus on God's calling but also fulfilling His Great Commission. It is the belief that tremendous growth and transformation could occur if the congregation become more passionate and involved in the Great Commission. Consequently, a purposeful outreach strategy has to develop and implement within the church. As a result, an intentional strategy and plan can reach (Bring Them In), restore (Build Them Up and Train Them Well) and reproduce (Send Them Out).

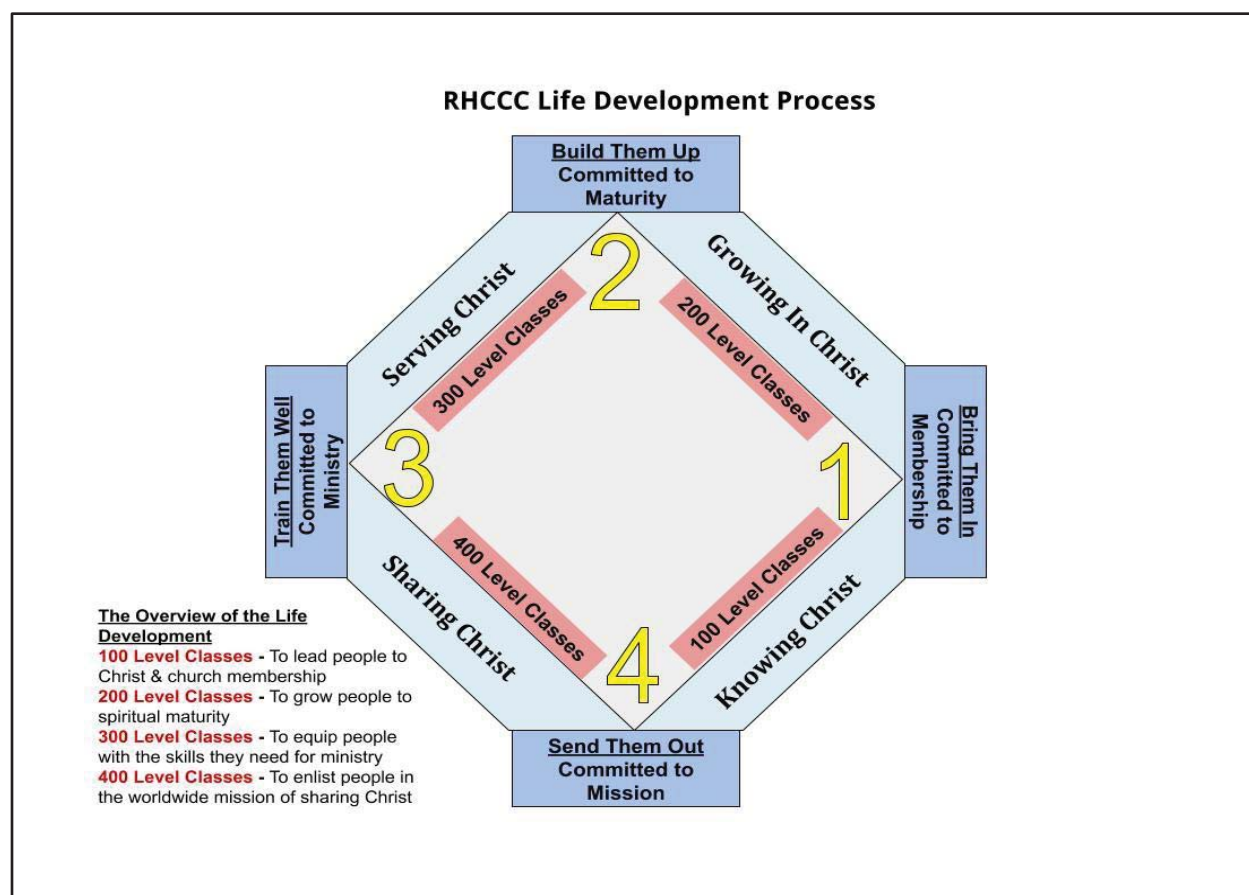


FIGURE 6. RHCCC LIFE DEVELOPMENT STRATEGY

The title and topic of this thesis-project is: "An effective outreach program to reach the Cantonese-speaking immigrants from Hong Kong in a suburb of Toronto."

The thesis-project is to investigate to what extent the perception of Christianity as a Western religion is one of the key factors for conversion of baby boomer immigrants in Toronto to Christianity?

The hypothesis of this thesis-project is that if Western theology is incongruous for effective mission in the midst of these immigrants who are deeply rooted and influenced by four thousand years of civilization and history, what is needed to be considered and measured in planning the blue print of an effective outreach strategy?

Christianity is largely viewed as a Western or foreign religion. The initial attempt to reach out to this group of people is to connect with them. RHCCC needs to find a way to connect and find a common topic to open conversation. Chinese people always say, “If there is relationship, there will be no problem. If there is no relationship, there will be a big problem.” (有關係、就沒關係；沒關係、就有關係。) The Chinese also have a saying “food is what matters to people”, therefore, food is very important to the Chinese. Gathering non-believers around the meal tables and having gospel-centered conversations is very natural thing to do and it is also a well-accepted way to build relationship in the Chinese culture.

The Alpha course²⁷ has proven to be a very successful tool to bring people to Christ. Many people who have participated in the Alpha course reflected that they feel relax and find it easy to share when they are having meal together. Jesus spent a lot of His time on earth eating and drinking with a purpose and mission. It was over the shared meal that He taught His

27. “About Alpha,” Alpha, September 24, 2019, <https://www.alpha.org/about/>.

disciples and evangelized His followers. “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”²⁸

A shared meal represents friendship, community, hospitality, and grace. Throughout the Gospel of Luke, Jesus demonstrated His mission in this world through the contact with different groups of people mostly during the mealtime. He ate with the tax collectors and sinners at the home of Levi; He had dinner at Simon’s house with the Pharisee; He fed the five thousand; He ate in the home of a Pharisee with Pharisees and lawyers; He urged people to invite the poor rather than their friends through the sharing of the parable of the large banquet; and He had the Last Supper with His disciples.²⁹

Although the Alpha course has proven to be one effective way to reach out to the seekers worldwide, it has its limitation in reaching those who have been raised in traditional families with Chinese folk belief. And it is even more challenging for them to witness their faith to their families after they have believed in Jesus. The illustrations and examples in the course may not be able to address the needs of this group of seekers and oftentimes, they do not resonance with the contents.

One of the problems in reaching out to the Chinese is syncretism. The belief system of Buddhist and Chinese folk religion is very complex and syncretistic. Many Chinese like the teaching of Buddhism because they find the belief system is very close to Chinese philosophy.

28. Mark 10:45.

29. Luke 5:29-32, 7:36-50, 9:10-36, 11:37-52, 14:7-24, 22:14-23.

Buddhism is accommodating other faiths, and adapts to other belief systems, and this matches their philosophy because harmony is a state that the Chinese are usually looking for.

Oftentimes, the reception of the gospel is viewed as very exclusive, narrow-minded and intolerant whereas Buddhism and folk belief accept and incorporate other religion. Frequently, many of the new converts have integrated the Christian faith into non-biblical way of living. They may agree with the basic percepts of Christian theology in terms of God, Jesus, and the Bible, but still act on their superstitions.³⁰ Many of the Chinese have been believing and worshipping their ancestors for generations. This is not only filial piety, the ritual and traditional way to show the respect to their ancestors for years but also believe their ancestors will bless and protect them in return. Hence, the rivalry for allegiance between Christianity and paganism that is expressed in the worship of ancestors can be always seen in Chinese culture.

In addition, a lack of a positive image of evangelism, a lack of pure faith, a lack of cultural relevance, and a lack of discipleship also constitute obstacles to the spread of the gospel to the Chinese. Growing deep with Jesus is not their top priority and they usually have difficulty connecting their faith with their daily living. Often the emphasis is on the number of converts, candidates for baptism, and more numbers for the church, with little or no genuine concern manifested toward the establishment of these soul in the love and power of God, let alone the preservation and continuation of the work.³¹ Outreach programs are good and effective to bring people to Christ, but unless there is genuine commitment to the essential

30. Kai Mark, *Pre-Discipleship: The Forgotten Element in Evangelism* (Winnipeg: Word Alive Press, 2009), 6.

31. Robert Coleman, *The Master plan of Evangelism*, 2nd ed. (Grand Rapids, MI: Revell, 1972), 30.

Gospel of Christ, merely changing ways of doing things is not able to build up true Christ followers.

The purpose for this topic is to create a sustainable strategy that is applicable and methodical for churches to become a community of more committed Christ followers. The aim is to communicate Christ to the community and help them to find their way back to God. The goal is to equip the converts to continue to grow into mature Christ followers to live out their life mission. Discipling leads to reproduction and finally multiplication, which are God's design and method to reach the world.³²

Thesis Outline

The proposed design of this thesis-project includes five chapters. The chapters will endeavour to explain that the Christian faith is not only a set of truths, but a way to change life. It is difficult to ask unbelievers to change their entire view of how they see life. And it is even more difficult to change their inherent ideas and philosophy.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."³³ As outlined by Mark Mittelberg in the book, *Building a Contagious Church*: People matter to God; People are spiritually lost; People need Christ; People need answers and People need community.³⁴ However, today's spiritual seekers

32. Bill Hull, *The Disciple Making Church* (Grand Rapids: Baker Book House, 1990), 13.

33. John 3:16.

34. Mittelberg, *Building a Contagious Church*, 35.

want more than logic and truth to make sense of cultural, social, and ethnic variance. They want to test-drive and experience the faith.

All kinds of religions including so-called atheists are challenges for today's mission work. We need to contextualize Christianity and provide people with opportunities to get a taste of genuine Christian community. Salvation is for all people. The Great Commission is not only to bring people to Christ, but to equip and disciple life-long Christ followers.

Chapter one described the problem that many churches facing today of not knowing how to motivate and to revitalize evangelism. It may be one of the major reasons causing a plateau or decline in membership in a church. During the last four years, RHCCC has not experienced any sustained growth. The neighbors living around us are mostly non-believers who believe in different religions. Within 15 km of RHCCC, there are many different worship meeting places such as: Jewish Synagogue, Indian temple, Catholic churches, Orthodox Church, Buddhist temple, Coptic Church, and five Protestant churches from the different denominations. No matter who evangelizes, we need to find the entry point.

According to 2006 census, there are more than 50,000 Chinese residents currently living in Richmond Hill, which is 30.2% of the total population. We anticipate there will be a substantial increase of immigrants, who will choose to settle in the city of Richmond Hill or Markham because of the recent year's political situation in Hong Kong. This thesis-project is intended to achieve two purposes. First, to develop and implement an effective strategic plan to reach the influx of those incoming families. Second, to empower RHCCC members to fulfill the Great Commission.

Chapter two will present the biblical foundation of the Great Commission in the book of Acts and the book of Matthew. Jesus is the content of the good news and the purpose of evangelism. This principle is clear and defined and it can be seen in the four gospels. Evangelism was a major part of His ministry. Jesus demonstrated His obedience to His Father to bring “good news” to unbelievers regardless of the barrier of geography, socioeconomic, cultural, and radical differences. To Jesus it was all world evangelism.³⁵

Chapter three will focus on related literatures that discuss evangelism and discipleship. The literature will be reviewed from the perspective that God’s Great Commission has to be carried out with God’s Great Commandments.³⁶ It is very common to hear today that Christians claim that they are reluctant to share the good news to their circle of friends and relatives because they do not want to impose their beliefs on them.

However, the bottom line for evangelism is not the number of decisions recorded. There is often a gap between “getting a decision” and “making a disciple”. A “disciple” suggests a commitment, incorporation into the Body, then an ongoing, reproductive life-style as a follower of Christ.³⁷ It is a process that involves teaching people God’s command, helping them to grow for His command (Build Them Up), and providing training and programs to fulfill the command (Train Them Well). A healthy church will be identified if it focuses on disciple-making rather than decision-making as it provides a good foundation of a disciple-making community,

35. Coleman, *The Master plan of Evangelism*, 17.

36. Matthew 22:37-39.

37. Arn and Arn, *The Master’s Plan for Making Disciples*, 9.

which emphasis on the call of discipleship, the characters of discipleship, and the making of disciples.

Chapter four is devoted to the project of the FIND program (Faith Inquiry N Discovery)³⁸ and its implementation. The course consists of ten sessions each with a 25 minute-video followed by group discussion. The content of the video is based on five evangelism books written by a well-known pastor, scholar and theologian who understands the Chinese belief system and philosophy.

The chapter will outline how to execute F.I.N.D. Program. Pre-course and post-course surveys will be collected from the participants to test the effectiveness of the course. In addition, new converts are invited to join a one-year follow-up small group after the completion of the course for continue discipleship to become committed followers of Christ. Through purposeful follow up, the church will have a more meaningful impact on shaping the life of a new believer.

Likewise, pre-course and post-course surveys will be collected from volunteer to measure their calling towards accomplishing the Great Commission as a result of their participation. Consequently, an intentional strategic manual is established to empower and ignite members' passion in evangelism that will make an impact in the community.

Chapter Five evaluates the project's effectiveness by measuring both Input goals and Output goals. The Output goals such as number of people who heard the gospel; number of people who accepted Christ; and number of people who finished the new believer follow up

38. FIND, Faith Inquiry N Discovery. A series of video presentations based on books written by a theologian, Dr. Milton Wan.

class are usually recorded although they are not predictable and controllable. However, the Input goals such as number of people engaged and served in evangelism; number of people who received trainings; number of invitations by brothers and sisters; and number of people who shared the gospel are seldom measured and often ignored. In fact, these are valuable data that can help to find ways of improvement in outreach strategy and to mobilize and train church members to engage in evangelism. That is, to REACH (connect), to RESTORE (evangelize) people in the existing community, and to REPRODUCE (disciple) a committed member of RHCCC. ³⁹

39. Dave Ferguson and Tim Sutherland, *Discover Your Mission Now: 5 Simple Practices To Change Your World*. Edited by Eric Bramlett. N.p.: Misso, 2012.

CHAPTER TWO

THEOLOGICAL FOUNDATIONS

INTRODUCTION

Evangelism is one of the primary functions of the church, a function it is called to in the words “go therefore,” though “it is one of the highest values in the church, and it is the one of the least practiced.”¹ Although many churches want to embrace a vision of sharing the Good News, there are areas that needed to be addressed to prevent the church from falling short of fulfilling the Great Commission. The purpose of this chapter is to examine the biblical foundation for the Great Commission in the Christian community. The hope is that an examination of selected texts from the Bible will provide the foundation for a well-organized and planned strategy to fulfill the Great Commission.

There are many themes throughout the Old Testament and the New Testament. One of the themes is that God’s people are to be a blessing to the nations. God’s church is called to fulfill the mission. The second theme is that Jesus’ personal life reveals the mission of God. Jesus Christ is the example that gives the church a model for what it means to have a passion for the Great Commission. He demonstrated His passion for the Great Commission through the interaction with people in various situations. The third theme is that Jesus’ life is a ministry model that gives His followers directions on how to fulfill the Great Commission and make disciples.

1. Mark Mittelberg and Bill Hybels, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism* (Grand Rapids: Zondervan, 2001), 20.

Our church vision is to be a disciple-making church that everyone Celebrates, Connects and Contributes in God's kingdom to bless all nations. Our mission is to help people find their way back to God through the power of the Gospel. Our process is replicated in our Purpose Motto: Bring them in, Build them up, Train them well and Send them out. We believe the Great Commission should change the lives of Christians and how they look at their purpose for living, which is to help bring people to Christ and to disciple them.

The Great Commandment – The foundation to the Great Commission

"Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is: "Love your neighbor as yourself."² But oftentimes we forget the phrase that Jesus added to the Great Commission to make disciples, "...teaching them to obey everything I have commanded you."³ The Great Commandment was one of the "everything" He commanded and asserted. People will not see their need for a Savior unless we demonstrate the love of Christ. As we love God, we are able to love our neighbors.

"Most churches and Christian leaders greatly overestimate the ability of their members to communicate their faith."⁴ However, we need to help members to grow hearts for lost people. "Effective evangelism must flow out of who we are, not just what we say."⁵ Christ

2. Matthew 22:37-38, "Unless otherwise indicated, all scripture quotations are taken from NIV translation of the Bible."

3. Matthew 28:20.

4. Mittelberg, *Building a Contagious Church*, 158.

5. Mittelberg, *Building a Contagious Church*, 162.

followers must leave their circle of comfort and seize every opportunity to tell others about the love of Christ. The greatest gift that a Christ follower can give someone is to show care to people who need to be enfolded in community. “When love is seen, the message is heard.”⁶ The commandment to love is made new in Jesus. All believers need to live out the primary commandment of love that Christ gave and He himself fulfilled. The Great Commandment is fundamental to the Great Commission. Hence, the Great Commission is hindered when the Great Commandment is ignored.

The Great Commission – Faith in Action

In the Great Commission, Jesus empower and sends His disciples out to do all things He commanded them. Matthew writes, and Jesus came and said to them, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.”⁷ These are the orders of Jesus. The task of the church is to show people who God is in Christ Jesus. The one who left the glory of heaven and came among humans. He lived, He loved, He served, and He died for people of all time. He has the supreme authority to say to His church, “Go make disciples.”

6. Joe Aldrich, *Lifestyle Evangelism: Learning to Open Your Life to Those Around You* (Sisters, OR: Multnomah, 1981), 20.

7. Matthew 28:18-20.

Our Lord has not merely given us something to believe but something to do. The task is to bring people to God through Jesus Christ. It is the task of Christians to baptize and to teach the purposes of our Lord. It is through personal face-to-face encounters that the people of God witness His love to this broken world. Jesus expressed His authority for this mission, commissioned His followers to take up the task, and He concluded His commission with a promise: "Surely I am with you always, to the very end of the age." The promise of the living Christ is not a dream. It is the promise of a real presence. This truth recurs chapters 14, 15, and 16 of the book of John.

The Lord has all authority in heaven and on earth, not only to send disciples, but also to be responsible for His deliverance; the Lord's presence is the power of the Lord to take on the mission entrusted to him. Jesus commands the disciples to wait for the power of the Holy Spirit. With the presence of the Holy Spirit, believers can transmit the gospel to the ends of the earth.⁸ With the power of the Holy Spirit, believers can assume the mission of the Gospel. At the highest moment in Jesus' ministry, He expressed His authority. It is by the authority of heaven and the authority of earth entrusted to Him that He commands to every Christian to continue this mission.

Mandate for Evangelism

Undoubtedly, both the Old Testament and New Testament establish a clear mandate for evangelism. Jesus began His ministry in Galilee, and it is also the place that He commanded the

8. Acts 1:8.

Great Commission to His disciples. When Matthew mentioned about the ministry of Jesus, he referred to the book of Isaiah, "In the past He humbled the land of Zebulun and the land of Naphtali, but in the future He will honor Galilee of the Gentiles."⁹ "All the nations of the earth shall be blessed."¹⁰ God chose Abraham, and Israel was the elect of God, but God wanted more than the state of Israel, He wanted the nations. God's salvation was prepared for the people from the beginning of Genesis.

The Great Commission was not merely given to the apostles for their ministry but was given to the church for its ministry as long as this age lasts. Jesus is speaking to the apostles are the representatives of the church that would endure to the end of the age. He is assuring the church of His abiding presence and help if this age lasts. In summary, it is a command to reach as many individuals as possible; it is a command to reach all the "fields"; and it is a command to reach all the "people groups" of the world.¹¹

9. Matthew 4:15.

10. Genesis 12:3.

11. John Piper, *Let the Nations Be Glad!:-The Supremacy of God in Mission* (Grand Rapids: BakerBooks, 1993), 172.

God's Church to Fulfill the Mission

The word *oikos* is the Greek word for “household”. It described not only the immediate family in the house, but included servants, friends, and even business associates. “An *oiko* was one’s sphere of influence, his/her social system composed of those related to each other through common kinship ties, tasks, and territory.”¹² The Hebrew word for “household” (“*bayit*”) is described as several generations in a family. Old Testament Scripture repeatedly confirms the significance of the household and the family. God’s promise to Abraham the provision that through him “.... all people on earth shall be blessed.”¹³ Later God directed His people: “.... in the presence of the Lord your God, you and your families (*bayit*) shall eat and shall rejoice in everything you have put your hand to, because the Lord your God has blessed you...”¹⁴

God continues to emphasize households in the New Testament in His plans for communicating to mankind. The Gospels and Acts show that *oikos* were used regularly as a means to spread the Gospel. After Zacchaeus was converted, Jesus said to him, “Today salvation has come to this house (*oikos*).”¹⁵ Levi followed Jesus, and invited his fellow tax collectors – his *oikos* to come to dinner, and as a result many followed Christ.¹⁶ The pattern of the Gospel spreading through the *oikos* which caused the early church to explode continued

12. Stedman, Ray, Os Guinness, Larry Richards, Jack Taylor, John Newport, Tom Wolf, Eugene Kerr, Charles Aranyas, Roy Edgemon, Cal Thomas and Charles Solomon., *Future Church*, Edited by Ralph W. Neighbors, Jr. (Nashville: Broadman Press, 1980), 163.

13. Genesis 12:3.

14. Deuteronomy 12:7.

15. Luke 19:9.

16. Mark 2:14-15.

after Christ's resurrection and ascension. In the book of Acts, many stories were recorded of household to respond to the message of the apostles. In another example, Paul and his companions shared Christ with a woman named Lydia, outside the city of Philippi. Lydia responded to the message and the Bible records she and the members of her household were baptized.¹⁷

Paul and the apostles were not the only ones spreading the Gospel. Thousands of Christians were telling friends and relatives in their *oikos* about Jesus. The phenomenal growth of the early church was not achieved by a few dedicated apostles but the ordinary men and women telling their friends about the story of Jesus.

Jesus told His disciples that they would soon be baptized with the Holy Spirit and receive the power to be witness throughout the world.¹⁸ Jesus left His followers with a significant responsibility. His followers were told to share the Good News about Christ and then to baptize new believers. Jesus did not end here but further command the disciples to teach the new believers to grow in their faith and also building them up in their personal walk with God.¹⁹ This is simply to say that the Great Commission is a boundless and never-ending task until the second coming of Christ. Christians have to do their part until the return of Jesus.

Whether we work in the marketplace or serve in a church position, we are called to witness Christ in the day-by-day activity of discipling. We are called to reflect God's light into

17. Acts 16:15.

18. Acts 1:8.

19. Matthew 28:19-20.

the world around us. Evangelism is a lifestyle. Our Lord has committed the gospel to His church and to His followers. The sole purpose is to bring people to God through Jesus Christ. It is to baptize those who come to Him. It is to teach the way of our Lord. Our Lord has not only given us something to believe but something to do, something to accomplish. Jesus demonstrated His obedience to His Father to bring “good news” to those unbelievers regardless of the barriers of geography, socioeconomic, cultural and racial differences.

Jesus’ Life is a Ministry Model

The initial objective of Jesus’ plan was to enlist men who could bear witness to His life and carry on His work after He returned to the Father. There is no evidence of haste in the selection of the disciples, just determination. The men that Jesus chose were ordinary people, they have no professional training and none of them could be considered wealthy. They are not the kind of group one would expect to win the world for Christ. But Jesus can save anyone who wants to be saved; use anyone who wants to be used. Although these early efforts of soul winning had little or no immediate effect upon the religious life of His day, these few converts were destined to become the leaders of His church. Hence, the significance of their lives would be felt throughout the eternity.²⁰

Since the days of the early church, Christians have encountered difficulties in sharing their faith and make disciples. This challenge has not been changed after two thousand years. Today many churches are purposefully reaching out to their communities but are uncertain

20. Robert Coleman, *The Master plan of Evangelism*, 2nd ed. (Grand Rapids, MI: Revell, 1972), 22-26.

about how to lead the charge toward a new era of effective outreach. Undoubtedly, there are various methods to reach out to people of different styles and traditions. Jesus Christ, our Lord throughout the four Gospels, had demonstrated His love through contact with different people in desperate situations. He forgave the woman who was caught in the act of adultery; He restored the life of the woman at the well; He ate with the tax collectors and sinners; and He said He has come to do the opposite of the thief: to restore, save lives, and to rebuild.²¹ However, the methods that we use to evangelize today were not all used or available during Jesus' time, but they are not to be disregarded as ways when used in a Christian manner.

The Personal Life of Jesus

"Come and see"²² is the simple methodology that Jesus coaches His disciples throughout His time with them. This simple methodology was first adopted from the beginning when Jesus called His disciples. Christ saw a disciple as one who becomes a follower, who is taught, who is nurtured in the faith, who is in turn goes out to make disciples, who are then taught and nurtured in the faith, who then in turn go out.²³ Being close and associated with the disciples, then the Master made them "fishers of men". Jesus demands a response of total commitment. "His disciples were distinguished, not by outward conformity to certain rituals, but by being with Him, and thereby participating in His doctrine."²⁴

21. John 8:1-11, John 4, Luke 5:29-32, John 10:10.

22. Mark 1:17.

23. Win Arn and Charles Arn, *The Master's Plan for Making Disciples*, (Pasadena, CA: Church Grow Press, 1982), 20.

24. Coleman, *The Master Plan of Evangelism*, 38.

John writes, "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth" and "no one has ever seen God, but God the One and Only, who is at the Father's side, has made him known."²⁵ Jesus Christ came into the world, filled with grace in His life, and lived out the truth to show God to the world. He returned to His Father after He fulfilled His mission and accomplished the plan of salvation. The task of this "manifestation" rests with the believers before the coming of Jesus' ascension. Today Christ is in heaven, but the church is on the earth, so the Church is the continuation of the Incarnation, so that the world can see God through the church.

Bring Them In – Come and See

Jesus was using a process to develop and train His twelve disciples to become "fishers of men" (Mark 1:17). Through the book of John, Matthew and Mark, Jesus extended His invitation to His faithful followers.

Jesus invited the first group of disciples to "Come and see":

The next day John was there again with the two of his disciples. When he saw Jesus passing by, he said, "Look, the Lamb of God!" When the two disciples heard him say this, they followed Jesus. Turning around, Jesus saw them following and asked, "What do you want?" They said, "Rabbi", "where are you staying?" "**Come,**" he replied, "**and you will see.**" So, they went and saw where he was staying, and spent that day with him. It was about the tenth hour. Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah". And he brought him to Jesus. Jesus looked at him and said, "You are Simon of John. You will be called Cephas" (which, when translated, is Peter). The next day Jesus decided to leave for Galilee.

25. John 1:14, 18.

Finding Philip, he said to him, “**Follow me.**” Philip, like Andrew and Peter, was from the town of Bethsaida. Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote – Jesus of Nazareth, the son of Joseph.” Nazareth! Can anything good come there?” Nathanael asked. “Come and see,” said Philip. When Jesus saw Nathanael approaching, he said of him, “Here is a true Israelite, in whom there is nothing false.” “How do you know me?” Nathanael asked. Jesus answered, “I saw you while you were still under the fig tree before Philip called you.”²⁶

Jesus introduced the ministry to the first group of His disciples: Andrew, Nathaniel, Peter, Philip, John, James and others. Before Jesus invited them to “come and see”, He prepared these men’s hearts to receive Him. During their first encounter with Jesus, the disciples made only a light commitment, but they experienced the relationship with Jesus. Jesus wanted His disciples to know God Himself. Jesus wanted them to know God created them to enjoy with Him. He gave time and space to those seeking God. However, being a follower of Christ, means a radical change in life and focus. Nothing should keep a Christ follower from going immediately to follow Christ.

We need to develop a God-given aptitude to accept the unacceptable and to believe endlessly in the unbelievable. It’s a good model for everyone who follows Christ, the ability to see people as God sees them.²⁷ What did Jesus value? Jesus placed a higher value on the redemption of the Samaritans placating pride of a couple of Jews.²⁸ What did Jesus see? He sees the helplessness of mankind and He wants to free them from the bondage of sin. For God so loved the world that He gave His only son to those who believe in Him so that no one needed

26. John 1:35-48.

27. Bill Hybells, *Just Walk Across the Room* (Grand Rapids: Zondervan, 2006), 177.

28. Luke 9:51-56.

to be destroyed but have everlasting life.²⁹ The door to the kingdom is open to everyone.

“Jesus knew the heart of the Father so intimately that even when facing death, He could not let go of His preoccupation with people. As He inhaled his last breath, his heart still beat for people.”³⁰

It is not easy to preach the gospel. When Jesus sent His disciples out to preach, He sent them out as sheep among wolves.³¹

Hark! This is the Shepherd’s voice I hear, out in the desert dark and dreary, calling the sheep who’ve gone astray, far from the Shepherd’s fold away.

Who’ll go and help this Shepherd kind, help Him the wandering ones to find? Who’ll bring the lost ones to the fold, where they’ll be sheltered from the cold?

Out in the dessert hear their cry, out on the mountains wild and high; Hark! This is the Master speaks to thee, “Go find My sheep where they be.”

Chorus: Bring them in, build them up, train them well, send them out; bring the wandering ones to Jesus.³²

It is important to educate the congregation about the importance of the mandate to spread the gospel and be involved in evangelism. Jesus has instructed the church as well as everyone to “go into all the world and preach the gospel to every creature.” This is the highest calling and ultimate responsibility of the church to help believers acknowledge to others Jesus’ gift of salvation with a bold yet humble manner, being the light and salt of the world. As

29. John 3:16.

30. Hybells, *Just Walk Across the Room*, 176-179.

31. Matthew 10:16.

32. Alexcenah Thomas, *“Bring Them In”* (Edited by Trinity Hymnal, Suwanee: Great Commission Publications, 1990).

recorded in the book of Acts, Christians in the early church were persecuted and yet they did not stop evangelizing. Regardless of the challenge they continued to share their faith.

We were made to fulfill the Great Commission. There is no doubt that Jesus has commissioned His followers to become messengers of His love and truth. “We can spend all of the eternity worshipping God, learning from his Word, praying to him, and encouraging and edifying one another. But only here and now do we have the chance to reach lost people for Christ.”³³

People come to Christ usually through the influence of their Christian friends who have built genuine relationships with them. However, today many churches are inwardly focused on the needs of the congregation. They are busy with programs to engage and maintain a congregation. In most ministries, very few lost people are being reached for Christ. Many Christians do not have very many, if any, friendships with non-believers.

However, many of the unchurched are our neighbors, our colleagues, and our family members. They are “the unchurched next door.” They have much in common with us. Many of them have our moral values. Most are not antichurch or antireligion. They are very much like us – except that they are lost without Christ. Nevertheless, the unchurched are different in how they respond to the gospel. We can call these different levels of response or receptivity “faith stages.” Therefore, we cannot use some cookie-cutter strategy to reach out the

33. Mittelberg, *Building a Contagious Church*, 21.

unchurched. We need to aware of their differences so that we can reach out to the unchurched in the most effective ways.³⁴

Coleman states, “When it comes down to taking action, the multitudes will take the course of least resistance. This is the problem we face in evangelism and discipleship, and unless we deal with it realistically, we are irrelevant to the situation.”³⁵ Thus, bringing people to the Christian community requires enthusiastic and passionate believers who want to fulfill the mission. We need churches that proactively partner with their members to reach out to the lost souls. We need churches that are convinced that “the gates of hell shall not prevail against them” (Matthew 16:18), and really act like it. We need contagious churches. All Christ followers should step out from their comfort zone, seeking opportunities to share, and have that kind of impact on the people around them.

Build Them Up – Come and Follow

Jesus extended a second invitation to His disciples to “Come and follow” Him. (Matthew 4:19; Mark 1:16-18):

“Come, follow me,” Jesus said, “and I will make you fisher of men.”³⁶

34. Thom S Rainer, *The Unchurched Next Door: Understanding Faith Stages as Keys to Sharing Your Faith* (Grand Rapids: Zondervan, 2003), 15.

35. Robert Coleman, *The Master Plan of Discipleship* (Grand Rapids: Revell, 1988), 41.

36. Matthew 4:19.

“As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. “**Come, follow me,**” Jesus said, “I will make you fishers of men.” At once they left their nets and follow him.”³⁷

The Gospel of Mark records the first occurrence of evangelism when Jesus first saw two fishermen, Simon and Andrew. They were casting their fishing net into the sea when Jesus called them to drop everything and “become fishers of men.” Any they did: “They immediately left their nets and followed Him.” The two disciples must make a change in their life in order to follow their new Master. In the beginning of His ministry, Jesus focused on making disciples that would go out, evangelize and make more disciples. The purpose of commissioning the disciples was to confirm that they were called to go out and make disciples.

Jesus desired to bring His disciples to the next level of commitment. He used His own example to show His disciples how to motivate and how to call to others to commit to following Jesus. “Follow me” is a very personal invitation. The power of friendship is a primary motivation for participating in ministry. It is the intention of God to design discipleship as one person helping another person to follow Jesus together. Jesus would not ask the disciples to do what He hadn’t trained them to do. He sent them out two by two and he reviewed their work (Matthew 10:1-42; Luke 10:1-24). “Through Jesus’ teaching and example, He desired to establish followers in the priorities of the absolutes of Scripture, the importance of prayer, the need for the community, and the work of outreach.”³⁸

37. Mark 1:16-18.

38. Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs: NavPress, 2006), 175.

One must believe in God before he can be a winner of souls. The starting point for evangelism must be the personal life of the witness. “Witnessing is fueled by the overflow of your daily walk with Christ. An effective witness maintains a deep personal walk with Christ.”³⁹ “For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.”⁴⁰ An effective witness must have been spending much time with God through prayer and study of the Word as to make it a notable feature of their lives.

During the discipling process, the disciples not only learned about the person of Jesus and His ministry, they also learned how to serve others through the personal life of Jesus. Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”⁴¹ Jesus prepared the disciples to have a heart of compassion, a compassion for lost souls. In addition, Jesus urged His disciples to pray and God will send more workers.

An effective witness has a heart of compassion for the lost.⁴² We need to always remind and challenge ourselves by asking the question: Do we have a heart of compassion for the lost?

39. Lyle Dorsett and Ajith, eds., Fernando, *Fulfilling the Great Commission in the Twenty-First Century: Essays on Revival, Evangelism, and Discipleship in Honor of Dr. Robert E. Coleman* (Wilmore, KY: Seedbed, 2015), 42-45.

40. Hebrew 4:12.

41. Matthew 9:35-38.

42. Dorsett and Fernando, *Fulfilling the Great Commission*, 45.

Matthew 28 is not a statement but a commandment. The great Scottish preacher, John Knox once said "Give me Scotland or I die." He has a heart of compassion for the lost. Hudson Taylor once said that "If I had 1,000 lives, I'd give them all for China". He has a heart of compassion for the lost souls in China. Paul said that "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brethren, those of my own race, the people of Israel."⁴³ Paul had a heart of compassion for the lost souls. Jesus, our Master of evangelism, when He saw the multitudes, surely, He had a heart of compassion for them.⁴⁴

Jesus has given us His own example to follow. He asked His followers to repeat His action so to reflect His love to all mankind.⁴⁵ His example brings ministry into the diverse vocations of all believers. Discipling is more basic to the pattern of daily living. This ministry is not a gift; it is a command to every Christian.⁴⁶ Christians are the messengers of the gospel. One of the prerequisites of the gospel is to be a good disciple of Christ. Christians must be "incarnated" among their relatives and friends. "Stay in the midst of them" to grasp the time and opportunity, to show the identity of Christ among them, and to live the life of Christ. An effective evangelist maintains a Great Commission lifestyle.⁴⁷

43. Romans 9:2-3.

44. Matthew 9:36.

45. Coleman, *The Master Plan of Discipleship*, 121-133.

46. Robert Coleman, *The Heart of the Gospel: The Theology Behind the Master Plan of Evangelism* (Grand Rapids, MI: Baker Books, 2011), 219.

47. Dorsett and Fernando, *Fulfilling the Great Commission*, 53.

God intends for His church to reach the world, fulfilling the commission given to our forebears in the garden to “be fruitful and increase in number; fill the earth and subdue it.”⁴⁸ The objective of going, sending, witnessing, preaching, teaching, baptizing, and receiving the Spirit’s power is to “make disciples of all nations. Christ does not ask us to make converts. But He made clear that one must be converted to enter the kingdom,⁴⁹ but the commission is to “make disciples.” Thus, a disciple is a learner – one resolved to follow the teacher.

Jesus is the perfect teacher. One cannot follow Christ without sooner or later learning to become a fisher of men. Not only do true disciples learn to make disciples, but they also teach them to do the same, and through the process of multiplication someday the world will hear the Gospel.⁵⁰ The ultimate goal of evangelism is not simply to lead people to make decisions, but to help them become disciples, followers of Christ.⁵¹ John Wesley once said that “Evangelism is not only to bring souls to believe in Christ but to build them up in our most holy faith.”

The Ephesian church that Paul founded and pastored for three years provides the best scriptural model. It represents the best of what it means to be a discipling church. Paul planted a powerful ministry in Ephesus, and Luke describes its influence: “...the name of the Lord Jesus was held in high honor. Many of those who believed now came and openly confessed their evil

48. Genesis 1:28.

49. Matthew 18:3.

50. Robert Coleman, *The Heart of the Gospel*, 218-219.

51. Dorsett and Fernando, *Fulfilling the Great Commission*, 55.

deeds.”⁵² Not only did they confess, these new believers demonstrated their repentance through concrete actions: “A number who had practiced sorcery brought their scrolls together and burned them publicly...”⁵³ Finally, “In this way the word of the Lord spread widely and grew in power.”⁵⁴ The true discipling church begins with reaching and building people, then moves on to leadership development and multiplication. Reproduction takes place on a church wide scale in Ephesus. Paul develops a team of apprentices, many of whom are ready to do ministry on their own, apart from Paul’s daily influence. In addition, the individuals, well trained by Paul were ready to step out and cause the congregation to reproduce.⁵⁵

Jesus gave the disciples an invitation rather than a demand. “Follow me” was a personal invitation. Jesus invited the disciples to join Him, work and live with Him. His invitation offered relationship and fellowship. The power of relationship is a primary motivation for participating in ministry. Jesus’ way shows us how to motivate appropriately and how to appeal to others to commit to following Jesus.⁵⁶ If we believe that Christ is no more than a great moral teacher who only offers the best of many religious options, then we will politely ignore the exclusive demands of His Kingdom. But if we truly believe that Jesus Christ is the Lord of heaven and earth and that His finished work at Calvary alone brings salvation to a lost world, then we will go forth to herald His Name to every creature.⁵⁷

52. Acts 19:17, 18.

53. Acts 19:19.

54. Acts 19:20.

55. Bill Hull, *The Disciple Making Church* (Grand Rapids: Baker Book House, 1990), 149-154.

56. Hull, *The Complete Book of Discipleship*, 177.

57. Coleman, *The Master Plan of Discipleship*, 123.

Train Them Well – Be with Me

Jesus extended a third invitation to His disciples to “Come and be with me”. (Mark 3:13-14):

“Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve – designating them apostles – that they might **be with him** and that he might send them out to preach and to have authority to drive out the demons.”⁵⁸

Jesus prepared the Twelve to take responsibility to continue His mission on earth. Jesus devoted His time and energy to equip the disciples to carry on His ministry after He was gone. These men were not perfect but because of their faith in Jesus, they became the most powerful evangelists and turn the world upside down. Jesus wants to transform His followers to fulfill the Great Commission. Likewise, new believers need training and mentoring so that they can grow strong in their faith. Jesus empowered His followers with authority to preach, to drive out evil spirits, and to heal every disease and sickness.⁵⁹

A new convert’s commitment to Christ included the assumption that he or she reproduce themselves and continue in the disciple-making chain.⁶⁰

Coleman emphasizes the importance of Reproduction:

Jesus intended for the disciples to produce his likeness in and through the church being gathered out of the world. Thus, his ministry in the Spirit would be duplicated manifold by his ministry in the lives of his disciples. Through them and others like them it would continue to expand in an ever-enlarging circumference

58. Mark 3:13-14.

59. Matthew 10:1.

60. Arn and Arn, *The Master’s Plan for Making Disciples*, 21.

until the multitudes might know in a similar way the opportunity that they had known with the Master. By this strategy, the conquest of the world was only a matter of time and their faithfulness to his plan.⁶¹

The Great Commission of Christ given to his church summed it up in the command to “make disciples of every creature” (Matt. 28:19). The word here indicates that the disciples were to go out into the world and win others who would come to be what they themselves were – disciples of Christ. This mission is emphasized even more when the Greek text of the passage is studied, and it is seen that the words *go*, *baptize*, and *teach* are all participles that derive their force from the one controlling verb “make disciples”. This means that the Great Commission is not merely to go to the ends of the earth preaching the gospel (Mark 16:15), nor to baptize a lot of converts into the name of the triune God, nor to teach them the precepts of Christ, but to “make disciples” – to build people like themselves who were so constrained by the commission of Christ that they not only followed his way but led others to as well. Only as disciples were made could the other activities of the commission fulfill their purpose.⁶²

Robert Coleman identifies eight steps Jesus used to equip disciples: selection, association, consecration, impartation, demonstration, delegation, supervision and reproduction. In summary, Jesus choose ordinary people to reach the world. He stayed with the disciples. He expected the disciples to obey Him; He gave the disciples everything just like the Father had given Him; He showed the disciples how to live; He prepared the disciples to take over the mission; He taught and supervised the disciples and He expected them to grow and reproduce.⁶³

Evangelism will not just happen, and members of the church must be constantly reminded. Evangelism is not a secondary priority but rather it is a top priority. “Yet when I

61. Coleman, *The Master Plan of Evangelism*, 99.

62. Coleman, *The Master Plan of Evangelism*, 104.

63. Coleman, *The Master Plan of Evangelism*.

preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.”⁶⁴ Many North American Christians have misplaced values and priorities that seem to have affected their attitudes toward evangelism. Many churchgoers are so busy with work, family, and social commitments that they do not have much time for God. The lives of North American Christians are saturated with many aimless commitments. We have reduced evangelism to a program one signs up for rather than a way of life.”⁶⁵ Therefore, we need to create the awareness in a congregation about the real meaning of evangelism. Through regular pulpit teaching, fellowship meetings and cell group bible study, congregants can be empowered and encouraged to become ambassadors for the gospel. “Disciple-making is most effective when it is an intentional response by the local church to the Great Commission.”⁶⁶

The Christian church is just like an army doing battle against Satan and the forces of evil. This conflict is more intense and devastating than any military conflict has ever been.⁶⁷ Jesus did not just issue a command; He equipped His followers with a strategy through His daily walk

64. 1 Corinthians 9:16-17.

65. Kai Mark, *Pre-Discipleship: The Forgotten Element in Evangelism* (Winnipeg: Word Alive Press, 2009), 2-3.

66. Win and Arn, *The Master’s Plan for Making Disciples*, 58.

67. James Kennedy, *Evangelism Explosion: Equipping Churches for Friendship, Evangelism, Discipleship, and Healthy Growth* (Wheaton: Tyndale House, 1996), 206.

with them. Discipling is not an event but a process.⁶⁸ We need to learn it, live it and pass it on to others.⁶⁹

The fulfillment of the Great Commission is in the hands of our Lord. However, God invites us to be a part of His plan. Leaders need to know what is meant by the Great Commission before they can ask others to follow them. The mission of Jesus is to proclaim God's kingdom and salvation of humankind and so are His followers. Therefore, the ongoing trainings are necessary to empower the Great Commission to Christ followers. Followers must be continually trained and informed of what is going on in advance of the implementation of the plan and methodology. The objective of the training is to bring life transformation of Christ followers in spiritual maturity and spiritual reproduction through submission to the Great Commission.

“Christianity without discipleship is always Christianity without Christ. Without discipleship, Christianity doesn't exist, because following Jesus activates the Christian faith.”⁷⁰ In other words, we cannot truly follow Christ without desiring to become like Him. Discipleship is a lifelong journey. Just as Jesus trained His followers. He demonstrated His commitment through absolute obedience to the will of God. “My food is to do the will of him that sent me and to finish his work” (John 4:34); “I have kept my Father's commandments and abide in his love” (John 15:10); “Not my will, but thine be done” (Luke 22:42; Mark 14:36; Matthew 26:39).

68. Philippians 1:5-6.

69. 2 Timothy 2:2.

70. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan, 1937), 64.

Send Them Out - Remain in Me

Jesus extended a fourth invitation to His disciples to “Remain in me”. (John 15:5-8):

“I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you **remain in me** and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.”⁷¹

Jesus was always preparing His disciples to take over His work and go out into the world to evangelize. The disciples did not do much in the early years with their Master; regardless this was the plan from the beginning. His method was to get them into a vital experience with God, and to show them how he worked, before telling them they had to do it”.⁷² Until then, “He called unto Him the twelve, and began to send forth.”⁷³

“I will be with you always.”⁷⁴ The Great Commission closes with the promise of our Lord that He will bless those who give themselves in obedience to His command to share the good news with all people. “The principle of giving evangelistic work assignments to His disciples was conclusively demonstrated just before Jesus returned to heaven after His crucifixion and resurrection”.⁷⁵ “Peace be with you! As the Father has sent me, I am sending you” (John 20:21).

71. John 15:5-8.

72. Coleman, *The Master Plan of Evangelism*, 80.

73. Mark 6:7, Matthew 10:5, Luke 9:1-2.

74. Matthew 28:20.

75. Coleman, *The Master Plan of Evangelism*, 87.

Jesus led the disciples through a discipling process and now it came to the last phase. The disciples learned that Jesus would leave and give them the responsibility to carry on the mission. When Jesus told the disciples that He would be leaving, they were shocked. “Now I am going to him who sent me, yet none of you asks me, “Where are you going?” Because I have said these things, you are filled with grief. But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.”⁷⁶ “Exit Jesus, enter the Holy Spirit.”⁷⁷ The disciples were not comfortable with the change, but they were trained and well prepared by their Master for three years. Jesus would not leave the disciples in fear and despair. He transformed the disciples’ lives by leaving them the Holy Spirit.

Followers of Christ sometimes must face treatment that they would not expect to receive. “Be on your guard against men; they will hand you over to the local councils and flog you in their synagogues. On my accounts you will be brought before governors and kings as witnesses to them and to the Gentiles”.⁷⁸ This was to say that His way was contrary to the accepted pattern of worldly wisdom. Therefore, they would be hated of all men.⁷⁹ Jesus would never let His followers underestimate the strength of the enemy because the world was not likely to receive the disciples with favor when they faithfully preached the gospel. They were sent as sheep in the midst of wolves.⁸⁰ Nevertheless, Jesus told them “fear not”. He would

76. John 16:5-7.

77. Hull, *The Complete Book of Discipleship*, 182.

78. Matthew 10:17-18.

79. Matthew 10:22-23.

80. Matthew 10:16.

never desert them. The Holy Spirit would enable them when they encounter dangers in life. No matter what happened to them, Jesus assured them that everyone who confessed Him before would be remembered before His Father in heaven.⁸¹

“All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God.”⁸² As Paul stated in the verses that the mission now belongs to us. Jesus did not promise the disciples that they would never be attacked, but the attacks would not harm them. Thus, the promise of the living Christ is not a dream or an empty promise but a truth. “His grace is sufficient for you. I will never leave you or forsake you.”⁸³ This reassurance continues on and on until the close of age.

It would not be surprising to find many who claim themselves as Christian but are reluctant to commit their life to Jesus or give up their religion. Growing deep with Jesus is not a top priority among them. Many of them have little idea of how to connect their faith with their daily living. So often we emphasis on number of converts, candidates for baptism, and more numbers for the church, with little or no genuine concern manifested toward the establishment of these souls in the love and power of God, let alone the preservation and continuation of the

81. Matthew 10:32.

82. 2 Corinthians 5:18-20.

83. 2 Corinthians 12:9.

work.⁸⁴ Nevertheless, better institutional programs are good and helpful, but unless there is a genuine commitment to the essential Gospel of Christ, merely changing ways of doing things is not able to build up true Christ followers.

Many churches regard the ministry of evangelism as one of the most difficult areas that demands much of their resources and energy. The number of the converts is never able to keep up with the increase of the population. Hence, many churches in North America are not able to retain the new believers. In general, the overall church attendance is declining and is going to decline. What is the problem behind this phenomenon? Would a carefully measured and effective training plan or model solve the problem of plateau or decline in members' numbers? "This is the question that should be posed continually in relation to the evangelistic activity of the church. Are our efforts to keep things going fulfilling the Great Commission of Christ? Do we see an ever-expanding company of dedicated people reaching the world with the gospel as a result of our ministry? That we are busy in the church trying to work one program of evangelism after another cannot be denied. But are we accomplishing our objective?"⁸⁵ If evangelism and making disciples are our objectives, then how can we accomplish these objectives?

It is time that the church realistically faces the situation. Our days of trifling are running out. The evangelistic program of the church has bogged down on nearly every front, especially across the affluent Western world. In many lands the enfeebled church is not even keeping up

84. Coleman, *The Master Plan of Evangelism*, 32.

85. Coleman, *The Master Plan of Evangelism*, 14.

with the exploding population. It is ironic when one stops to think about it. In an age when facilities for rapid communication of the gospel are available to the church as never before, there are more unevangelized people on the earth today than before the invention of the horseless carriage.⁸⁶

CONCLUSION

There are basic needs or essentials in life. If we are missing these essentials, we will endanger life. Christians have basic essentials that we need to follow or work out. If we are as Christians missing these essentials, we can face the same danger and it may deteriorate our spiritual life too. One of the essentials that Christians should have is to tell the gospel to people. If a Christian is not able to tell the gospel or not willing to witness Jesus love; a church that is not able to spread the gospel, then no matter how big or gorgeous the building is or how many programs the church has, it exists in name only. The church exists is to proclaim the love and salvation of Jesus.

The church is the community of the Christians who accepted Christ. Therefore, the church is Christians and Christians are church. The church is the body of Christ. The way that we worship, or other non-essentials may change, but not the principle or the purpose of the existence of the church. The need of the altars was revealed to man as basic in approaching God in the Old Testament. Through the altar, men expressed their thanksgiving for God, and the altar is also a place that men can ask for God's blessings. Israelites engaged in regular

86. Coleman, *The Master Plan of Evangelism*, 34.

spiritual communion with God in the tabernacle. Later, God allows Solomon to build the temple to worship Him. Therefore, altar, tabernacle and temple are the meeting places for God and His people. Today churches are like the altar, tabernacle and temple, it is our mission to fulfill the calling from the Lord.

The basic and fundamental purpose and mission of the church is to spread the gospel to the world. Christ is the head of the church and church is the body of Christ. “No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.”⁸⁷ Men can see God through the manifestation of Christ. Jesus gave us the Holy Spirit as He promised when He ascended to heaven. He promised the Holy Spirit would come on the disciples and they would be the witness in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.⁸⁸

The head of the church is not on the earth, and, as the body of Christ, the church has a responsibility to show the love of God, so that the world may see and believe Him. This is the responsibility of Christian and the reflection of their lives. “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation.”⁸⁹ A man who is saved is also a person who is called to be sent. At the moment we received Christ, we are not only receiving grace but also charged to fulfill the calling to spread the gospel.

87. John 1:18.

88. Acts 1:8.

89. 2 Corinthians 5:18.

CHAPTER THREE

LITERATURE REVIEW

INTRODUCTION

The primary purpose of this chapter is to convey different authors' viewpoints on defining the practice and definition of evangelism theologically. The literature review for this thesis-project are based on a combination of theological, theoretical, and biblical references. Hence, a theological reflection based on the New Testament in addition to the life and ministry of Jesus will be expressed. This will serve as a foundation to developing an effective outreach plan for the Cantonese congregation at RHCCC (Richmond Hill Christian Community Church) to engage their neighbors, and friends who hold a pluralist view and came from different cultures. Therefore, understanding the mandate of evangelism and salvation serves a solid foundation to develop an effective outreach strategy.

Definition of Evangelism

Evangelism is all about God and He is the evangelist. Making known the Gospel of salvation unveils the character of Him who sits on the throne, the Lord God Almighty, Sovereign of the universe, who displays His glory in the redemption of a people made in

His image to praise Him forever. Getting to know this God and glorifying Him is the purpose of evangelism.¹

Evangelism is understood differently by different people. Oftentimes, misconceptions of the Gospel affect evangelism. Michael Green used the three Greek words: *kerussein*, *euaggelizesthai* and *marturein* for proclaiming the Christian message. A Christian must proclaim the kingdom of God, to tell others about the good news of Jesus Christ and to be a witness of our saviour. The early church practised that and so should the church today. These concepts illustrate a broader biblical and historical basis for defining the story of Jesus in its relation to the world.²

In order to explain clearly of the term “evangelism”, the definition of “evangelism” is used throughout the thesis-project consistently to mean the same as follows:

Lausanne Covenant, 1974:

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include

1. Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), 10-13.

2. Green, *Evangelism in the Early Church*, 48.

obedience to Christ, incorporation into his church and responsible service in the world.³

Tim Beougher's What is Evangelism:

The compassionate sharing of the Good News of Jesus Christ with lost people, in the power of the Holy Spirit, for the purpose of bringing them to Christ as Savior and Lord, that they in turn might share Him with others.⁴

Gabriel Fackre's Word in Deed:

Acts Evangelism, or action evangelism, is empowerment by the Holy Spirit to get the story out, by word in deed, so that people will be turned around to Jesus Christ, into his body the church, and toward the neighbour in need.⁵

Paul Chilcote and Laceye agree that committed Christians throughout the ages have devoted much energy to the study of how persons are "brought to Christ" or how "Christians are made." Regardless of whether they have used the language of evangelism, the practice of evangelism has remained central to the propagation of the Christian faith since the time of the Apostles.⁶ The ministry of evangelism is essential to the church's existence. Any church that neglects the Great Commission is disregarding His divine mandate.

3. Lausanne Covenant, "The Nature of Evangelism," November 11, 2011, <https://www.lausanne.org/content/covenant/lausanne-covenant>.

4. Tim Beougher, "What is Evangelism?", R.M. Thomason, April 7, 2018, <https://rthomason.com/2018/04/07/what-is-evangelism/>.

5. Gabriel Fackre, *Word in Deed: Theological Themes in Evangelism* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1975), 29.

6. Abraham, William J., Lesslie Newbigin, Mortimer Arias, Mercy Amba Oduyoye, David J. Bosch, Jerry Persha, Carl E. Braaten, Stephen K. Pickard, Walter Brueggemann, Dana L. Robert, Paul W. Chilcote, Letty M. Russell, Orlando E. Costas, Ronald J. Sider, Darrell L. Guder, John Stott, Stanley Hauerwas, Otis Turner, George R. Hunsberger, J. Patrick Vaughn, Bill J. Leonard, Alexander Veronis, Walter L. Liefeld, John H. Westerhoff, Samuel Palma Manrique, Hwa Yung and J. N. K. Mugambi. *The Study of Evangelism: Exploring a Missional Practice of the Church*, ed. Paul W. Chilcote and Laceye C. Warner (Grand Rapids: Eerdmans, 2008), 110.

Michael Greens states that “Evangelism was the very life blood of the early Christians: and so we find that “day by day the Lord added to their number those whom He was saving. It could happen again if the Church were prepared to pay the price.”⁷ What is the price that the Church is prepared to pay? “You are my witness, says the Lord, and my Servant whom I have chosen, that you may know and believe me, and understand that I am He. Before me no God was formed, nor shall there be any after me. I, I am the Lord, and beside me there is no saviour.”⁸ “Those who believe in the Son of God have the testimony in themselves.”⁹

7. Green, *Evangelism in the Early Church*, 280.

8. Isaiah 43:10-11, “Unless otherwise indicated, all scripture quotations are taken from NIV translation of the Bible.”

9. 1 John 5:10.

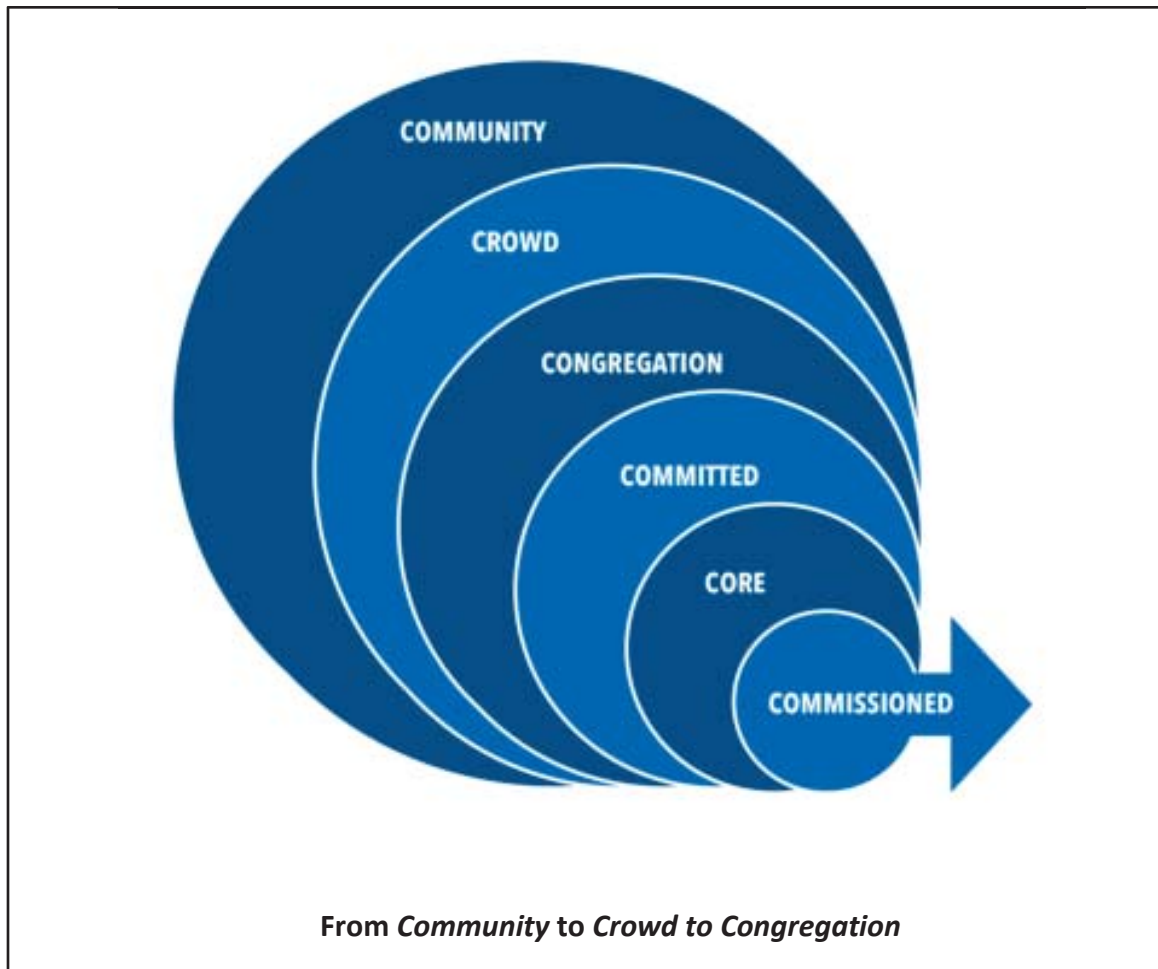


FIGURE 7. RHCCC’S ONE OF THE FIVE PURPOSES: EVANGELISM

RHCCC’s Definition of evangelism: To communicate Christ to the community and to help them to find their way back to God and God’s family (Community to Congregation).

In the past thirty-four years, RHCCC has been engaged in many evangelistic efforts to outreach the community, but it seems that these endeavors have had limited success in enabling new converts to become disciples who are wholehearted to make a commitment to follow Christ. Therefore, RHCCC has to rethink how it can improve its

evangelistic efforts. We need to give extra attention to the process of discipleship in future attempts of evangelism.

Definition of Salvation

In addition to defining “evangelism”, the definition of “salvation” has to be explained as well. For the purpose of this project, “salvation” is defined according to

Allan Coppedge’s *A Trinitarian View of Salvation*:

The expansive view of salvation describes the whole work of God in an individual’s life. It begins with the initial salvation, forgiveness, coming into relationship with God, and experiencing God’s transforming work in one’s life. But it includes the working out of this salvation, growth as a disciple, a fuller work of the Spirit in sanctification, and a lifetime of going maturity and development. Haven then comes as the capstone of an ongoing relationship with God.¹⁰

The early church leaders believed that through Jesus’ instruction, God’s intention of reconciling the humanity would be realized. The meaning of reconciliation would not be any different than what the apostles taught for the church today. The essential message of the gospel is salvation through Jesus Christ. People have to be repented and reconciled in order to be saved. Jesus proclaimed, “The time has come, and the kingdom of God is near. Repent and believe the good news.”¹¹ This message cannot be negotiated.

10. Allan Coppedge, “A Trinitarian View of Salvation” in *Fulfilling the Great Commission in the Twenty-First Century: Essays on Revival, Evangelism, and Discipleship in Honor of Dr. Robert E. Coleman*, edited by Lyle Dorsett and Ajith Fernando (Wilmore, KY: Seedbed, 2015), 145.

11. Mark 1:15.

Oftentimes, insufficient views of God and lack of clarity with respect to God's character undermine evangelism and obscures the glory of the Gospel. Christ followers do not have to answer every curious question about God in order to proclaim His majesty but they are definitely called to bear witness to His revelation. The Gospel is a testimony, not a critique.¹² Before receiving His salvation, one must bow before and acknowledged Him as Lord. "And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him."¹³

Conversion

"Conversion is divine. The call to turn from evil and return to the good comes from God. And the biblical concept of conversion entails a series of turning points or a process rather than a single moment. Conversion is a vehicle for turning individuals previously preoccupied with their own desires toward God and their neighbours. Hence, the stories of the converts have impacts in the Christian community."¹⁴

Today many Christians regard conversion as a sudden decision or like the Apostle Paul on the Damascus Road, conversion is a dramatic experience. However, this may be one of the models of conversion. Many of the Christ-followers have less dramatic

12. Robert Coleman, *The Heart of the Gospel: The Theology Behind the Master Plan of Evangelism* (Grand Rapids, MI: Baker Books, 2011), 23.

13. Hebrews 11:6.

14. Milton J Coalter and Virgil Cruz, *How Shall We witness: Faithful Evangelism in a Reformed Tradition*, ed. Virgil Cruz (Louisville, KY: Westminster John Know, 1995), 28-31.

experience than the Apostle of Paul and they are committed followers of Christ. This kind of misunderstanding can create confusion in the Christian community. We need to understand that there are many different models of conversion. How should Christians understand conversion? What does it mean to repent and be converted? How should the gospel message be addressed and delivered to the seekers? What is the context of the gospel? These queries are not exhaustive, but they raise important issues.

“The analysis of many theological and psychological studies on conversion shows that conversion is more a gradual process than a dramatic single event for many believers. However, many evangelistic methods are based on dramatic conversions. There is a need to allow time for the changes that result in transformation. This means that pre-discipleship, which provides time for change to occur, has a place in the conversion process.”¹⁵

RHCCC understands the process of conversion advances creditability to effective evangelism. We recognise evangelism had come to require a totally new direction. As a result, an introduction of the F.I.N.D course, a fresh approach to evangelism to unbelievers in the community was launched in September 2019. The F.I.N.D course comes from the need for seekers of Christianity to be well informed of all the concerns of making a commitment to Christ. The thesis-project is to study and evaluate the effectiveness of the course.

15. Kai Mark, *Pre-Discipleship: The Forgotten Element in Evangelism* (Winnipeg: Word Alive Press, 2009), 100.

The Word

God knows the limitations of humans. We may see God's fingerprints through the creation. However, we have no way of knowing who He is until we acknowledge He is our Father in heaven with faith. God knows human are helpless. Through His grace, God the Father has made Himself and His purpose known. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."¹⁶

Through His grace, God has made Himself and His purpose known. He realizes our human predicament – knows it better than we do – and in His omniscient understanding, He has spoken to us. God wants to save us, and He has given us the Bible. Pointing people to Christ is the reason for the Bible. God's love has led Him to want to reveal Himself so that people could know and love Him. Thus, whenever any truth of the Bible is fully comprehended, Christ will be seen in it. The Bible also speaks to the needs of soul and the power of the Word can get down to where the people live. Whatever God the Father accomplishes in redeeming a people for his glory comes through his Spirit-anointed Word written, spoken, and living in Christ. The Word thrusts believers into evangelism.¹⁷ If we truly believe the Gospel, we should "preach the word" and "do the work of an evangelist."¹⁸

16. 2 Timothy 3:16.

17. Robert Coleman, *The Heart of the Gospel*, 39-43.

18. 2 Timothy 4:1-5.

All World Evangelism

Jesus is the content of the good news and the purpose of evangelism. This principle is clear and defined and it can be seen in the four gospels. Evangelism was a major part of His ministry. “For God so loved the world that he gave his only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world; but to save the world through him.”¹⁹

Jesus had demonstrated His obedience to His Father to bring “good news” to the unbelievers regardless of barriers of geographic, socioeconomic, cultural, and other radical differences. “No one was excluded from His precious purpose. His love was universal. He was ‘the Saviour of the world’ (John 4:42). God wanted all men to be saved and to come to a knowledge of the truth. To that end Jesus gave Himself to provide a salvation from all sin for all men. In that He died for one, He died for all.”²⁰ Christ followers are His witnesses in Jerusalem, and “in all Judea and Samaria, and to the ends of the earth.”²¹

Through faith in Jesus all humankind can “approach God with freedom and confidence.”²² Since God desires the salvation of all humankind, therefore, the church is authorized to carry this message of salvation throughout the whole world until Christ re-establishes His kingdom. “Contrary to our superficial thinking, there never was a

19. John 3:16-17.

20. Robert Coleman, *The Master plan of Evangelism*, 2nd ed. (Grand Rapids, MI: Revell, 1972), 17.

21. Acts 1:8.

22. Ephesians 3:12.

distinction in His mind between home and foreign missions. To Jesus it was all world evangelism. His life was ordered by His objective. Everything He did and said was a part of the whole pattern.”²³ This is the reference point of Christianity.

The Great Commission

“A Church which bottlenecks its outreach by depending on its specialists – its pastors or evangelists – to do its witnessing, is living in violation of both the intention of its Head and the consistent pattern of the early Christians.”²⁴ Jesus expects His followers to fulfill the Great Commission. In the Great Commission, Jesus sends His disciples out to do all the things He commanded. In his book *The Master Plan of Evangelism*, Robert Coleman summarizes Jesus’ principles of training the disciples to reach out to people through the process of selection, association, consecration, impartation, demonstration, delegation, supervision and reproduction. They were ready for the harvest. “As He reached out His hand to people in the beginning, so He extends the invitation today.”²⁵ Evangelism is “the life blood of the church.”²⁶ Someone has to be sent out to tell the good news. People cannot believe if they have not heard the Word.

23. Coleman, *The Master Plan of Evangelism*, 17.

24. Richard Peace, *Small Group Evangelism: A Training Program for Reaching Out with the Gospel* (Downers Grove, IL: Inter Varsity, 1985.), 21.

25. Robert Coleman, *The Master’s Way of Personal Evangelism* (Wheaton: Crossway Books, 1997), 18.

26. Green, *Evangelism in the Early Church*, 280.

Robert Coleman states the “The Great Commission is not a special calling or a gift of the Spirit; it is a command – an obligation incumbent upon the whole community of faith. There are no exceptions. Everyone who believes in Christ has a part in His work.”²⁷ It is useless to do all commitments that Christ commanded if no one takes on the command to disciple converts. Coleman also writes that “evangelism was not limited to it merely preaching the gospel, but also to be a process and lifestyle that brought people into discipleship. The ministry of Christ come alive in the day-by-day activity of discipling. Whether we have a “secular” job or an ecclesiastical position, a Christ-like commitment to bring the nations into the eternal Kingdom should be a part of it”²⁸

Jesus Call to Evangelism

Christians are called to follow Jesus. The Lord tells us to witness to Him through our daily living. Witness (*marturein*) refers to bear witness. To bear witness means to take risks and to pay a certain price to accomplish it. As Robert Coleman states in the book, that “there can be no dillydallying around with the commands of Christ. We are engaged in warfare, the issues of which are life and death, and every day that was indifferent to our responsibilities is a day lost to the cause of Christ. There is no place in the Kingdom for a slacker, for such an attitude not only precludes any growth in grace

27. Coleman, *The Master Plan of Discipleship*, 10.

28. Coleman, *The Master Plan of Discipleship*, 11.

and knowledge but also destroys any usefulness on the world battlefield of evangelism.”²⁹

Oftentimes, Christians leave Christ at the church. Jesus has given a personal example for His followers to follow. “He must go forth as a man among men, clothed with humility, abiding in meekness, wise as a serpent, harmless as a dove; the bonds of a servant with the spirit of a king, a king in high, royal, independent bearing, with the simplicity and sweetness of a child.”³⁰ Jesus demonstrated His absolute obedience to the will of God to His followers. Jesus drilled His followers along the way necessary for discipline and respect for authority. “The conduct of Christ was the visible demonstration of the way a perfect person should live before God and man. Vividly portrayed, no one can mistake the revelation.”³¹

Christ shows His example to His followers as an obedient son of His Father, a humble servant, throughout His life on earth. The incarnation shows us how to live according to the Master plan; how God works to transform our lives. “It is the likeness of Christ that makes holiness beautiful. It transforms disciples of Christ into His image.”³² The focus of holiness is always in Jesus Christ. The only holiness we can know is in relationship to His.

29. Coleman, *The Master Plan of Evangelism*, 50-51.

30. Edward McKendree Bounds, *Preacher and Prayer: Power Through Prayer* (Chicago: The Bible Institute Colportage Association, 1907), 10.

31. Robert Coleman, *The Heart of the Gospel*, 87.

32. Robert Coleman, *Nothing to Do but to Save Souls: John Wesley's Charge to His Preachers* (Wilmore, KY: Wesley Heritage, 1990), 81-82.

The Church as an Evangelizing Community

Living out of the good news in the world is the essential work of a Christian whether it is at the early church or now. However, as Bill Leonard points out, American religion is experiencing, at least in certain segments, a new openness to evangelism and the church's calling to be evangelistic. As in other ages, however, Christians must never take their theology of evangelism for granted. The church must struggle continually with issues relating to evangelism, with definitions, and with action. It must seek to proclaim and live the gospel to the world, while it is itself confronted by the demands of the gospel which often condemn its captivity to culture and its obsession with superficial results. The church has no choice but to respond to its evangelical calling.³³

In his book *Let the Nations be Glad*, John Piper concludes the Great Commission,

The Great Commission was not merely given to the apostles for their ministry but was given to the church for its ministry as long as this age lasts. Jesus is speaking to the apostles as representatives of the church that would endure to the end of the age. He is assuring the church of his abiding presence and help us as long as this age lasts. So the abiding validity of the Great Commission rests on the ongoing authority of Christ over all things (Matthew 28:18), and on the purpose of Christ to build his church (Matthew 16:18), and on the promise to be present and help in the mission of the church to the end of the age (Matthew 28:20).³⁴

The questions are: What are we to be as a church? And what are we to do as a church? In order to answer the questions, we have to examine Christ's ministry on earth. What would Jesus do if He were here today? "I will build my church." (Matthew

33. William, *The Study of Evangelism*, ed. Paul W. Chilcote and Lacey C., 110-115.

34. John Piper, *Let the Nations Be Glad!:-The Supremacy of God in Mission* (Grand Rapids: BakerBooks, 1993), 173-174.

16:18) He has already established the purposes. Our job is not to make up the purposes of the church but to discover and implement them. Whatever He did then, we are to continue today. While the methods may change and must change in every generation, the purposes never change. Therefore, the elements of Christ's ministry should be present in the church today.³⁵

Thom Rainer says a church could not be called healthy if it is not obediently responding to Christ's Great Commission.³⁶ It is very common to hear today that Christians claim that they are reluctant to share the Good News to their circle of friends and relatives because they do not want to impose their beliefs on them. As Thom Rainer describes in his book, that most of the ministry in the church is focused on the membership. It is not uncommon to find that the majority of people in a community do not even know that there is a church in their neighborhood. When congregants focus inwardly, they become self-serving and begin to ask what church is doing for them.

Obviously, the Bible tells us that God exists in community. Community is God's essence. He not only created community, but He Himself also experiences it as part of His very nature. In other words, He gives and receives. Not only do we develop meaningful relationships, but also, we are united by a common mission. The creation

35. Timothy K. Beougher and Alvin L. Reid, Robert Coleman, O. S. Hawkins, Calvin Miller, Darrell Robinson and Rick Warren, *Evangelism for a Changing World* (Wheaton, IL: Harold Shaw Publishers, 1995), 13.

36. Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids: Zondervan, 2005), 213.

story unfolds with a call for humanity to participate with God in creation. After the fall, we learn that God's plan is to include us in the redemption of the world.³⁷

The church is in a spiritual warfare, fighting for the lost souls. "The battle is unto death. We must come under strict discipline of body, mind, and spirit. There is no place in this service for the double-minded or the sluggard. Only those who are crucified with Christ will know the victory that overcomes the world."³⁸ Christians have to pay the price to win the battle. However, "The guarantee is the power to become what God has called us to be. Though our vessel be small, still He will fill to capacity what we offer Him. It is not a doctrine to cherish, but a reality to experience."³⁹

Christians need to fight the battle. It seems to be hard to accept that the promise: "achieving for us an eternal glory" when we are during the mess. Yet God tells us that we will win the battle at the end. Instead of feeling upset and disappointed, Francis Chan states that "we can rejoice because we know that God rewards us. We are always the recipients of His great and manifold gifts. When we talk about the sacrifice, we must remember the great sacrifice which He made who left His Father's throne on high to give Himself for us."⁴⁰

37. Kevin G. Ford, *Transforming Church: Bringing Out the Good to Get to Great* (Colorado Springs, CO: David C. Cook, 2007), 66.

38. Coleman, *The Master Plan of Discipleship*, 98.

39. Coleman, *The Master Plan of Discipleship*, 118.

40. Francis Chan, *Crazy Love: Overwhelmed by a Relentless God* (Colorado Springs: David C. Cook, 2008), 108.

Christians must wake up and to make Christ's glory known to all nations.

Christians need to wake up and live. As Robert Coleman states that,

In the wake of revival comes life – life in its fullness, life overflowing with the love and power of God. In revival, men and women come to alive to the life of God. When one responds fully to divine grace, there is a wonderful assurance of sins forgiven; the heart is clean; the soul is free. Prayer pulsates with the fragrance of heaven. There is still suffering and temptation, but amidst it all is the light of God's face shining in the inner man. Christ is real; His peace sweeps over the soul; His victory overcomes the world.⁴¹

The Prayer

Evangelism must be power-driven. The power is through prayer. Jesus' life was infused with prayer. E. M. Bounds wrote: "What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use – men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but me – men of prayer."⁴² Prayer is "the communication of soul with the Spirit of the Lord". What God reveals through His Word invites spiritual communication with the Author of Scripture, creating an atmosphere of devotion in the obedient life. Such worship pulsates through the early church.

Evangelism is not all human activity. Evangelism is a spiritual battle. The Apostle Paul said we need to "put on the full armor of God."⁴³ It is God the Holy Spirit who both

41. Timothy Beougher and Lyle W. Dorsett, *Accounts of a Campus Revival: Wheaton, 1995* (Wheaton: Shaw, 1995), 14-15.

42. Bounds, *Preacher and Prayer*, 7.

43. Ephesians 6:11.

opens hearts to our message and brings faith in Jesus Christ. It is the Holy Spirit who regenerates the lives of those who experience conversion. So it is that prayer pervades evangelism. By prayer we recognize our dependence on the work of God. By prayer we claim the power of God in the lives of men and women. By prayer, we receive the guidance we need to do evangelism in God's way.⁴⁴ An effective Christ witness has a committed prayer life. Prayer is the starting point of evangelism.

The power to change our lives does not come from us. It is the Spirit of God who ultimately does the work of God in our lives. "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Corinthians 3:18). Jesus tells us that if we want to bear spiritual fruit, we must abide in him. He tells us that apart from him we can do nothing, absolutely nothing of eternal value.⁴⁵ One who is not in intimate personal contact with God cannot lead God's people in his presence.⁴⁶

The Ministry of Christ

Jesus modeled evangelism to His disciples through different approaches. "Contrary to our finite experience, there never was any doubt in His mind about the right thing to say or do. He knew all the complications of environmental circumstance and heredity that influence human behavior. And since He also knew perfectly God's

44. Peace, *Small Group Evangelism*, 31.

45. John 15:4-5.

46. Ajith Fernando, *Jesus Driven Ministry* (Wheaton: Crossway Books, 2002), 227.

will, when He acted, there was no mistake.”⁴⁷ There are many scenes of Jesus preaching to the crowds of people in the four gospels. People were impressed by His mighty power and generally respond positively to His works of deliverance.

However, the real impact of His message came person to person. One of the illustrations of modeling personal evangelism is found in the Gospel of John during Jesus' visit to Samaria. He seized an opportunity to present the gospel to a woman with questionable lifestyle.⁴⁸ He was using the evangelism setting to make His argument regarding who He was and what He had to offer her. Jesus' approach to personal evangelism is to first identify the life giver, then the gift of God. Jesus is the center of the message and He is the gift leads to eternal life. The results of Jesus' encounter with the woman at the well resulted in her asking for the living water that she really needed, which is, the gift that Christ can offer to her. As a result, the gospel spreads outside the local area to those of another culture through the witness of those who hear the Word and were willing to share it. Evangelism begins by following Jesus.

Christians are called to be witnesses for Christ – through our involvement, through how we live and through our words. Our aim is to be involved in all three ways. And as we do so, we become what we are called to be in this world – active witnesses for Christ's sake.⁴⁹ “Follow me, and I will make you fishers of men.”⁵⁰ Robert Coleman

47. Coleman, *The Master's Way of personal Evangelism*, 12.

48. John 4:4-10.

49. Peace, *Small Group Evangelism*, 30-31.

50. Matthew 4:19.

once commented the difference between making converts and making disciples is the beginning of a journey, whereas discipleship is ongoing. We need to follow Christ as an example, and He will make us into fisher of men.

“And this gospel of kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”⁵¹ “This is the ultimate plan that Jesus intended, and He purposely set upon a course that would not fail. The plan progressively unfolds in His ministry, culminating in the Great Commission to His church.”⁵²

Robert Coleman once said, “One living sermon is worth one hundred explanations.”⁵³ Jesus said, “out of the overflow of the heart the mouth speaks” (Matthew 12:34). It is the grace of Jesus that fill our hearts so that we can overflow the love of Christ on a daily basis. We need a heart of compassion for the lost as our saviour, like the great Scottish preacher cried out for the lost, “Give me Scotland or I die.” He had a heart of compassion like Jesus. We need to see the lost through the perspective lens as our Lord. We need to see the lost as humans created in the image of God.

51. Matthew 24:14.

52. Coleman, *The Master's Way of Personal Evangelism*, 13.

53. Coleman, *The Master Plan of Evangelism*, 34.

Making Disciples

Tim Beougher writes: “Spiritual multiplication involves leading a person to Christ and then helping that person grow to spiritual maturity so that he or she can then, in turn, lead others to Christ; then they, in turn, follow this process to reproduce their lives. The Great Commission challenges us not to be content with merely adding people to the kingdom, but to seek disciple them where they can multiply their lives. Many times, it is not because the strategy is unsound. It is because we have focused on making decisions, not on making disciples. But we must remember our goal is not simply to lead people to make decisions, but to help them become disciples, followers of Christ. We want those new believers deployed as kingdom workers in the harvest fields of the world.”⁵⁴

Tim Beougher also notes that an effective witness maintains a Great Commission lifestyle. That lifestyle includes giving, going, praying, and training others. His or her life is consumed with the Great Commission, with reaching people for Christ and seeing them built up where they in turn can reach others. Just like Paul and Timothy, a spiritual multiplication and generation after generation. The Great Commission challenges us not to be content with merely adding people to the kingdom, but to seek disciple them where they can multiply their lives.⁵⁵

54. Lyle Dorsett and Ajith, eds., Fernando, *Fulfilling the Great Commission in the Twenty-First Century: Essays on Revival, Evangelism, and Discipleship in Honor of Dr. Robert E. Coleman* (Wilmore, KY: Seedbed, 2015), 54.

55. Dorsett and Fernando, *Fulfilling the Great Commission*, 54-56.

There are three key attributes based on Matthew 4:19 about the definition of disciples suggested by Jim Putman and Bobby Harrington. The first attribute is accepting Jesus as our Lord, our savior and Jesus is always in the front. Therefore, we must, as disciples, place ourselves behind Him. The second attribute is He will make us into fisher of men. A disciple of Jesus is changed by Jesus. There must a process of transformation happened. The third attribute is a disciple of Jesus is saved for a purpose. In other words, we are invited to join Jesus' mission to love and reach a lost and hurting world.⁵⁶

Meanwhile, making disciples is more than God's plan to reach the nations with the Gospel: it is also His way to encourage the sanctification of the church. In seeking to lead another person in the way of holiness, we are made aware of our own inadequacies and constrained by the Spirit to draw more deeply from the wellspring of grace."⁵⁷ Thom Rainer says: "Any church that is obedient to God's command to make disciples (Matthew 28:19) and to be His witness (Acts 1:8) must have a vision that includes the world. The World may be next door or it may be another continent, but the church has clear and pressing responsibilities beyond its doors."⁵⁸

Robert Coleman addresses the question in the book *DiscipleShift*, about why today's church is not as effective as they could be. His answer is he believed the church is not living up to her potential. The church is preserving itself well, content to maintain

56. Jim Putnam, Bobby Harrington and Robert E. Coleman, *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids: Zondervan, 2013), 47-49.

57. Coleman, *The Heart of the Gospel*, 223.

58. Rainer, *Breakout Churches*, 120.

a rearguard action, content to protect the status quo. But that's not that God has called the church to do. God wants the church to do more than merely hold its own. We're in a battle against the powers and principalities of this world. Aggressive action is needed.⁵⁹ The disciple is not intended to do nothing after receiving grace from God. Jesus walked alongside people, having conversations with them through the normal course of each day, holding people accountable, and demonstrating spiritual truth to them directly.⁶⁰ We are called to the light and salt in this world. We are called to reach out to those who need salvation.

Our goal is not simply to lead people to make decisions, but to help them become disciples, followers of Christ. "The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things."⁶¹ Every disciple should make disciples. Jesus gave the command to the apostles, who represented the best and worst of mankind. Because we have the same ability and responsibility as the original disciples, every contemporary disciple is no less capable of this calling than the twelve. Disciple making included introducing people to Christ, building them up in faith, and sending them into the harvest field.⁶²

59. Putnam, *DiscipleShift*, 23.

60. Putnam, *DiscipleShift*, 134.

61. Luke 24:46-48.

62. Bill Hull, *The Disciple Making Church* (Grand Rapids: Baker Book House, 1990), 20-21.

RHCCC has been adopting the three Rs guiding principles of disciple making: Reach, Restore and Reproduce from Dave Ferguson.⁶³ For many years we believed a saved person is also a person called to be sent. A person called to be sent is also a person called to live up to His words. The Great Commission would only occur through a movement of Christ followers who are living to reach and restore this world but also reproducing that in others.

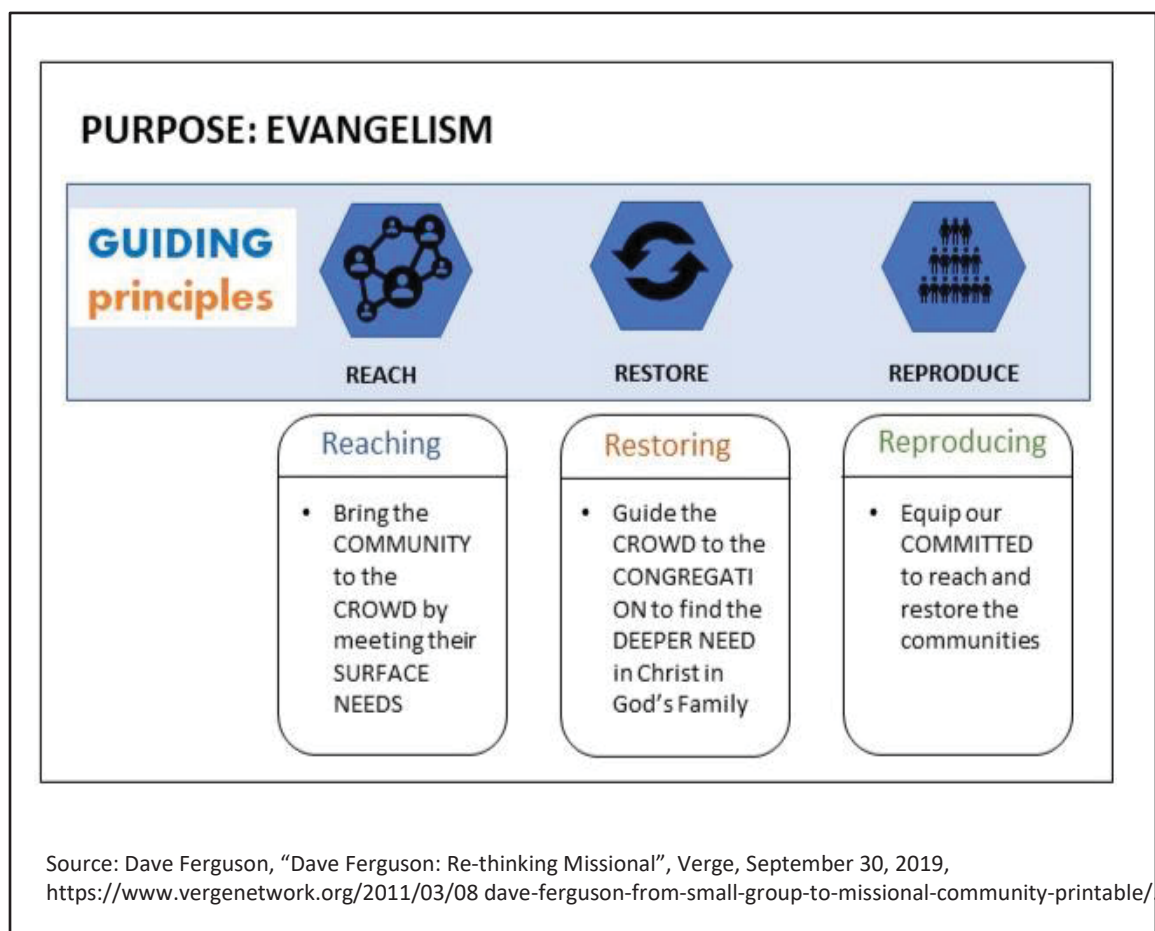


FIGURE 8. GUIDING PRINCIPLES OF DISCIPLE MAKING

63. Dave Ferguson, "Dave Ferguson: Re-thinking Missional", Verge, September 30, 2019, <https://www.vergenetwork.org/2011/03/08/dave-ferguson-from-small-group-to-missional-community-printable/>.

Reach - Jesus gave us the Great Commission and asked us to reach the world and help all people find their way back to God.

Restore - Jesus wants to restore His Kingdom and asked us to represent God to a hurting world and bring about restorative justice.

Reproduce - Jesus vision for accomplishing His mission would only occur through a movement of Christ followers who are living to reach and restore this world but also reproducing that in others.

Robert Coleman claims that the Great Commission is not a special calling or a gift of the Spirit; it is a command – an obligation incumbent upon the whole community of faith. There are no exceptions. Bank presidents and automobile mechanics, physicians and schoolteachers, theologians and homemakers – everyone who believes in Christ has a part in His work (John 14:12).⁶⁴ Evangelism is not only a proclamation of the story of Jesus Christ but also through our daily living, we witness to others that we are followers of Jesus Christ. The good fruit that we bear is pointing others to Him.

In the past century, only a small percent of the thousands and hundreds of converts became the new members of a church through numerous evangelistic meetings, campaigns, and crusades. In addition, all the increased membership of church could not be equated with maturity in Christ and they are not necessarily growing disciples of Christ. Much of the failure to produce disciples in evangelism can be

64. Coleman, *The Master Plan of Discipleship*, 10.

attributed to the lack of follow-up, a situation that occurs because many Christians understand evangelism and discipleship to be separate functions.

In fact, the Great Commission is not only for making conversions. Chuck Lawless states that “those who obey the Great Commission make disciples through evangelism, leading to baptism and teaching that results in obedience.”⁶⁵ He clarifies that “baptizing represented conversion and commitment to a crucified and resurrected Christ (Romans 6:3-4) was the core of teaching. Head knowledge must become heart knowledge and changed lifestyle needed to be observed.”⁶⁶ It is necessary for church to develop an intentional plan that will not only bring people in but help them grow maturity in Christ.

Equipping Christ-follower

However, witnessing without training is done with zeal. “And Jesus said to them, Come, follow me, and I will make you fishers of men.”⁶⁷ Jesus has to teach His disciples with instructions on how to “becoming fishers”. The need of training is essential to all followers as this is Jesus’ command to His followers. The task for the church is to train disciples to become “fishers of men”. And the need for effectively training disciples to reach out is the utmost importance if the church is going to fulfill its mission. Jesus not

65. Chuck Lawless, *Discipled Warriors: Growing Healthy Churches that are Equipped for Spiritual Warfare* (Grand Rapids, MI: Kregel, 2002), 46.

66. Lawless, *Discipled Warriors*, 45.

67. Mark 1:17.

only made disciples but trained them to include how to baptize converts. Bring them in, build them up, train them well and send them out is the goal of the discipling that church should maintain if they want to fulfill the Great Commission.

Bill Hull says that a well-principled church should have the following eight principles outlined in the New Testament. 1) An intentional strategy. 2) The Great Commission at the heart of ministry. 3) Multiplication as a methodology. 4) Accountability as a catalyst to obedience. 5) The small group as the primary discipling vehicle. 6) Apprenticeship in developing leaders. 7) Leadership selection by gifts and character. 8) Decentralization of ministry. Creating a leadership community, identifying gifts, and training people will develop the full creativity and multiplicity of work God has for the church. Both leaders and followers must meet scriptural expectations. Without teamwork between congregation and pastor, it cannot be done.⁶⁸

Jesus often reminds converts of the obligation to tell what great things God had done for them though there are times that He requests persons not to broadcast a miracle. While He is with the believers, He always refers them to the Bible and applies its wisdom to their needs. His followers observed His practice of prayer and devotion to His Father. He encourages His followers become a part of the faith community so that they can be nourished and encouraged spiritually. He teaches His followers to resist the attacks of Satan with the power of prayer. Finally, Jesus expects His disciples to disciple

68. Hull, *The Disciple Making Church*, 205-220.

others continuously. These are the good guidelines for training the disciples, and therefore, they should be carefully outlined in the planning manual.

If the Great Commission is twofold – Christians are to baptize disciples and teach them (Matthew 28:19-20), the church needs to think through a process that will produce what is desired – multiplication. To develop an effective outreach program is vital, but disciple-making is equally important. Robert Coleman outlines the basic principles in the way Jesus ministered, and these are also the principles that could be adopted in planning the disciple training in a church. Jesus became a servant to people. His incarnation intersects our lives; it is the foundation undergirding all His ministry. He is always accessible to people looking for help. He sees everyone as unique and precious in the sight of God. He treats people equally regardless of their wealth, position or race. He seeks every opportunity to help the needy. He listens and takes time to care the people around him.

Moreover, Jesus inspires confidence in Himself. People feel wanted, understood and loved when they are with Him. Jesus draws out their spiritual desire. He recognizes that the convicting power of the Holy Spirit will cause people to think deeply about their souls. His teaching is solely based on God's Word. He uncovers sin but He also reveals the grace of God. Jesus brings persons to a decision once the message is clearly proclaimed yet He respects their freedom. He waits on the Spirit to harvest. Jesus nurtures believers in His life. Follow up is a key to His evangelism. He stays with

believers as time allows.⁶⁹ These are the secrets of His approach with the new converts. And it is also the essence of training believers to become mature disciples.

The Needs of the Seekers

There can be no vision without a clear discernment of the community's needs. And there can be no discernment of the community's needs without a passion for the community. As representatives of Christ, a congregation must have a passion to evangelize, reach out, and minister to the community.⁷⁰ Christ followers must be His witness in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.⁷¹

Mark Mittelberg says that, People matter to God; People are spiritually lost; People need Christ; People need answers and People need community.⁷² Today's spiritual seekers want more than logic and truth. They want to test-drive the faith. We need to be thinking of ways to provide people with opportunities to get a taste of genuine Christian community. Once outsiders discover what it feels like to be on the inside, among believers and in the presence of God, many of them will be highly motivated to respond to the gospel and become members of his family.⁷³

69. Coleman, *The Master's Way of Personal Evangelism*, 143-158.

70. Rainer, *Breakout Churches*, 125.

71. Acts 1:8.

72. Mark Mittelberg and Bill Hybels, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism* (Grand Rapids: Zondervan, 2001), 35.

73. Mittelberg, *Building a Contagious Church*, 47.

RHCCC understands there is an increasing need for the retiree in our community. Our church started a half-day outreach program which operated weekly by a group of volunteers in March 2008. The activity center (GAAC - Golden Age Activity Center, an outreach program at Richmond Hill Christian Community Church), opened to the retiree aged forty-five and above. GAAC serves as a pre-evangelism platform to developing redemptive relationships with the unchurched baby-boomers neighbourhood. The Lord has revealed to us the fields are ripe for harvest. Witness begins with cultivation, moving to sowing, and then to reaping. Through the activity center, we came to realize that when we have cultivated a friendship and become aware of some of our members' needs, our gospel presentation becomes much more powerful, a potential solution to both their real and felt needs. When a friendship has been established, it is much easier to sense the appropriate time for moving from cultivation to sowing and reaping.⁷⁴ It is God's love in the living witness of the Christians makes visible our Father's glory and beauty to this community.

Robert Dale states that people with a vision of kingdom of God have experienced grace and are concerned for the brokenness of others. A kingdom community can open itself to other persons and institutions and to accommodate itself to new challenges and opportunities.⁷⁵ God has called us to be His partners in creation⁷⁶ and re-creation.⁷⁷ We

74. Joe Aldrich, *Lifestyle Evangelism: Learning to Open Your Life to Those Around You* (Sisters, OR: Multnomah, 1981), 176.

75. Acts 10-11.

76. Genesis 1:26-30, 2:4-15.

77. Matthew 28:19-20.

are on commission with God in the work of redemption. We witness to God's salvation; God saves persons. People are the primary resources of any church and must be valued as God's crowning creation and the object of his redemption.⁷⁸

CONCLUSION

RHCCC has been receiving blessings from God for the past thirty-four years. As said by Billy Graham in an interview: "we are not called to be successful. We are called to be faithful." RHCCC started with a dedicated group of people who have received grace and salvation from God and eagerly wanted to demonstrate that love to others. Despite the distinctive differences between the first, second and third generations; the multilingual congregations try to practice a genuine spirit of community to reach out to the neighbourhood. As Thom Rainer says: leading a church can be a most rewarding experiences if the leadership begins in God. Unless God's leaders are right with our Lord, we cannot expect blessings and fellowship.⁷⁹

Billy Graham outlined in his book *Just As I Am* that he was deeply conscious about his absolutely helpless and he realized it is only the Holy Spirit that can penetrate the minds and hearts of those who are without Christ. When he is speaking from the Bible, he knows there is also another voice speaking to the people, and that is the voice

78. Robert D. Dale, *To Dream Again: How to Help Your Church Come Alive* (Eugene: Wipf and Stock Publishers, 1981), 150.

79. Thom S. Rainer and Chuck Lawless, *Eating the Elephant: Leading the Established Church to Growth* (Crestwood: Pinnacle Publishers, 2003), 30.

of the Holy Spirit.⁸⁰ Until the Holy Spirit is working through us and in the hearts of the people we are trying to reach, nothing of lasting value is going to happen.⁸¹

Jesus is the best example for us to learn and we need to pray and ask God to do His work. Thom Rainer suggests prayer must be the true methodology. The church must have its focus on Christ and the power of prayer. Do not provide leadership that looks at methodologies as the answer to needs.⁸² We must depend on God, but not our ability and leadership. “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, whose does not change like shifting shadows.”⁸³

Experiencing the empowering presence of God is something RHCCC has been seeking for many years. But how do pastors and congregants experience His empowerment for daily life and ministry? If a church wants to experience the empowering presence of God, it must become a high value for all. We must be attuned to it in all our culture as a church. In addition, the existence of the church is to point the people to the Lord. “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among of people of unclean lips, and my eyes have seen the King, the lord Almighty.... Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?” And I said, “Here am I. Send me!” He said, “Go and tell this people.”⁸⁴ Our

80. Billy Graham, *Just I Am: The Autobiography of Billy Graham* (Grand Rapids: Zondervan, 1997), 324.

81. Mittelberg, *Building A Contagious Church*, 117.

82. Rainer and Lawless, *Eating the Elephant*, 114-145.

83. James 2:17.

84. Isaiah 6:5-9.

desire is allowing the Holy Spirit to empower us to go and tell about the salvation and grace of God in all the days of our lives.

As E.M Bounds said “Men are God’s method.”⁸⁵ Programs, techniques, campaigns, and the like are utterly useless unless the people who work the schemes are under the control of the Holy Spirit.⁸⁶ The beauty of holiness must be incarnated in human personality. Our hearts, our homes and our business are where to witness the love of God. With such commitment and dedication, the church can be inspired and directed in the service of Christ.

The church is therefore become the place where the soldiers come together to be trained, strengthened, and briefed in the art of warfare. The battle is not fought in the church. The battle is in the world, and the church meetings are intended to prepare the church for the attack.⁸⁷ True evangelism and discipleship always has the worship of Christ among the nations as its goal. Glorifying God and helping others to do the same is the greatest delight of the evangelist. Evangelism and discipleship put us on the path that leads to eternal heavenly worship at the feet of the Lamb who was slain for our redemption.⁸⁸

85. Bounds, *Preacher and Prayer*, 7.

86. Robert Coleman, *The Coming World Revival* (Wheaton, IL: Crossway Books, 1995), 79.

87. Coleman, *The Coming World Revival*, 87-88.

88. Dorsett and Fernando, *Fulfilling the Great Commission*, 20.

CHAPTER FOUR

PROJECT DESIGN AND OUTCOMES

INTRODUCTION

The objective of this thesis-project was to implement and evaluate an evangelism outreach program (FIND)¹ for RHCCC. The goal of the program was to measure the effectiveness of the FIND program. A set of pre-FIND and post-FIND questionnaires were given to participants at the first session and the last session respectively. Responses were collected from the common questions in both pre-FIND and post-FIND questionnaires to evaluate the effectiveness of the program. This chapter first presents the project design of the FIND program. Then it presents how and when the thesis-project was carried out in RHCCC. Then it describes the research methodologies used to evaluate the effectiveness of the program. Finally, it presents data gathered in the research and explains the outcomes and significances of the program.

Background of the FIND program

RHCCC had been focused on large evangelistic events for the last thirty years and the Lord has been using these large-scale outreach events to bring people to Christ. One of the problems with large-scale meetings was that they are rather impersonal. Therefore, the Cantonese-speaking congregation at RHCCC began focusing on personal evangelism five-years

1. FIND, Faith Inquiry N Discovery: A series of video presentation based on books written by a theologian, Dr. Milton Wan.

ago. Compared to large-scale meetings, seekers found more connections through fellowships, small groups and personal evangelism.

RHCCC began the Alpha course in 2009 in addition to large-scale evangelistic meetings, and other pre-evangelism program such as outreach sporting activities, GAAC. etc. There were more than six-hundred seekers being invited through the Alpha Course in the last ten-years, and over three hundred had received Christ not counting the invitee who received Christ in the other church outreach platforms. With the growing population of baby-boomers retiree, leaders at RHCCC began to see that there was a need for a specific type of outreach program that can present the gospel to this group of people. The program material needed to make no assumptions about the level of biblical knowledge of this group of people as they mostly come from Chinese traditional background and many of them do not have a basic knowledge of even most fundamental Bible stories. The gospel needed to be presented in a cultural context that they can relate to.

As a result, the committee of the Communication Department² of RHCCC invited one of the RHCCC consulting pastors, Dr. Milton Wan, who is a theologian, to do a series of video presentation based on his five “*Christianity Discovery Series*” books: “*Does God Really Exist?*” (是否真有神的存在?), “*God and Human Suffering*” (上帝與人間的苦難), “*Why believe in*

2. Communication Department: One of the five focus of the ministries at Richmond Hill Christianity Community Church. The focus of the Communication Ministry is to do outreach and evangelism in the community.

Jesus?” (為甚麼要我信耶穌?), “*On Human Goodness and Evil*” (成聖、成仙、成佛、成人), and “*This Life and The Life To Come*” (今生、來世).³

“*Christianity Discovery Series*” is written by Dr. Milton Wan. He has given RHCCC the copyright to produce a series of ten video presentations based on his five books that had been published. Dr. Wan explained the key issues of Christianity in a cultural context that Chinese can relate to. He began to talk about whether there is really a transcendent master in the universe in his first book, “*Does God Really exist?*” In the second book, “*God and Human Suffering*”, he continued to lead the readers to explore frequent questions asked about suffering. In his third book, “*Why believe in Jesus?*”, he responded even if there is a master of the universe, how do people know Jesus Christ is the savior as the Bible says? In his fourth book, “*On Human Goodness and Evil*”, he explored the question of human nature. Since many Chinese believe all religions are good for people, how is Christianity different from Confucianism, Taoism, and Buddhism? Finally, Dr. Wan used his fifth book, “*This Life and The Life To Come*” to discuss what death and eternal life are all about.

Project Design

A ten-week FIND program was kicked-off in September 2019 to reach the Cantonese speaking baby-boomers in the community of Richmond Hill. The program was opened to seekers who wanted to know more about Christian faith. RHCCC members are encouraged to

3. See Appendix F “Christianity Discovery Series”. A set of five books written by Dr. Milton Wan to explain the key issues of Christianity in a cultural context that Chinese can relate to.

accompany their friends to the program. In this way, the participants feel more relaxed attending the sessions with someone they already know.

The FIND program has been developed to tell the gospel on a ten-session journey through 20-25 minutes video presentation followed by group discussion. To help the journey run smoothly, we need to plan carefully before the course begins.

Structure of the FIND Program

The Find Program ran on Tuesday evenings for ten weeks, which started on the third Tuesday of September until the end of November 2019. The duration of each session was two hours and fifteen minutes including dinner time. The program material was based on the “Christianity Discovery Series” DVD presented by Dr. Milton Wan. Below (figure 9) shows how the program was structured, and how the themes fit together.

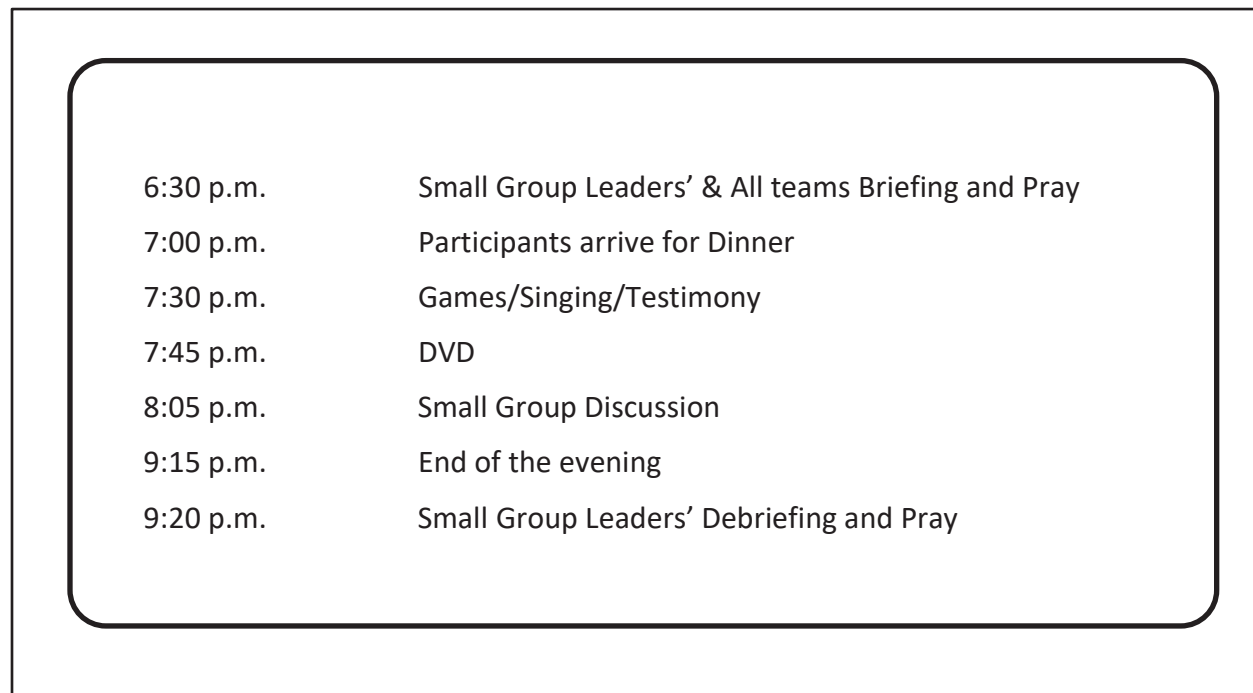
Date	Session	Topic	Bible Verse
September 17	Session 1	Does God Really Exist?	Romans 1:20
September 24	Session 2	Why Jesus?	John 10:10
October 1	Session 3	Is the Bible Revealed by God? Is it Trustworthy?	II Timothy 3:16
October 8	Session 4	Is Jesus God Become Man?	John 1:14, 18
October 15	Session 5	Why Jesus Suffered and Died?	Romans 6:23
October 22	Session 6	Did Jesus Really Resurrect?	Acts 1:3
October 29	Session 7	Why Jesus' Death and Resurrection Matters to Me?	II Corinthians 5:17
November 5	Session 8	Christianity and Chinese Folk Religions	John 14:27 Deuteronomy 5:7
November 12	Session 9	God and Human Suffering	John 16:33
November 19	Session 10	Making Your Choice for Eternity	John 1:12

FIGURE 9. THE SCHEDULE OF THE FIND PROGRAM

The first seven sessions focus on who Jesus is and why He came. Session eight and session nine put emphasis on how the Chinese understand their conversion experience to Christianity and form their new Christian identity. Then during the final session, the emphasis is on how to make good choice and prepare for eternity.

Structure of a Session

Below (figure 10) is the structure of an evening session. Refer to “How To Run the FIND Program Manuel” (Appendix N) for a detail description of each component.



6:30 p.m.	Small Group Leaders' & All teams Briefing and Pray
7:00 p.m.	Participants arrive for Dinner
7:30 p.m.	Games/Singing/Testimony
7:45 p.m.	DVD
8:05 p.m.	Small Group Discussion
9:15 p.m.	End of the evening
9:20 p.m.	Small Group Leaders' Debriefing and Pray

FIGURE 10. STRUCTURE OF A SESSION

All participants enjoyed dinner and watched DVD at the gymnasium with a big screen and good sound system. After watching the DVD, the small group leaders directed the group to the assigned room for discussion. Tables and chairs are already set up in advance for them to use by the helper (Action team).

The FIND Handbook

Participants should each be given a copy of the FIND's Handbook at the beginning of the journey and they can keep it when the program ends. Participants can make notes or jot down questions that they can ask during or after each session.⁴



FIGURE 11. THE FIND HANDBOOK

4. See Appendix G for the participant's FIND handbook (English). Appendix H for the participant's FIND handbook (Chinese).

Project Implementation

The FIND program ran from September 17 to November 19, 2019. The project strategy took time and a considerable amount of training and resources. Below (figure 12) is the timeline to show what happened before and after the program.

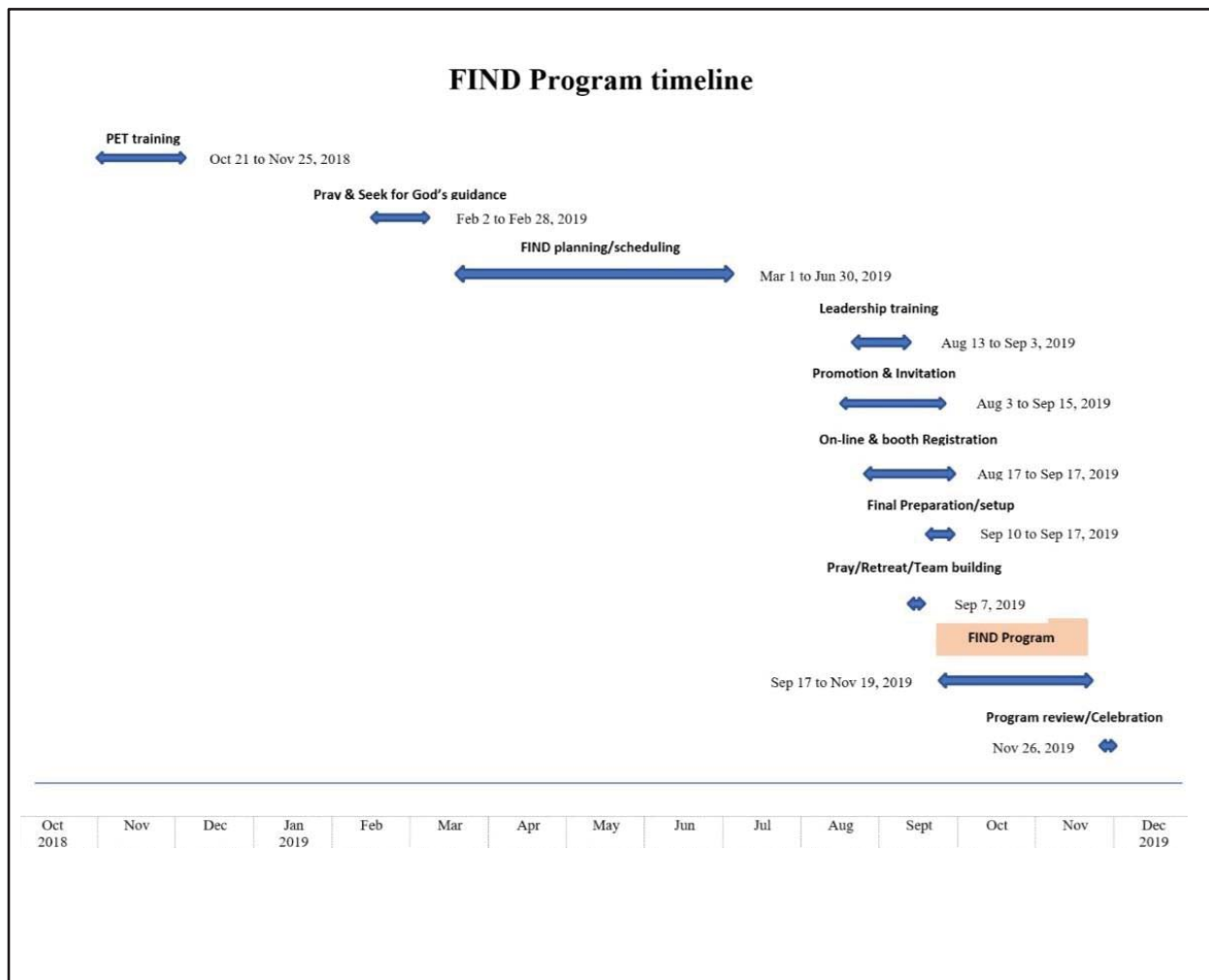


FIGURE 12. THE FIND PROGRAM TIMELINE

Schedule date	Detail
Oct 21 - Nov 25, 2018	PET Training ⁵ to volunteers through Sunday school (Sundays)
Feb 2 – Feb 28, 2019	Pray and seek for God’s guidance
Mar 1 – Jun 30, 2019	Preparation of the FIND program (select committee members; invitation of serving teams; facilities booking; logistic planning etc.)
Aug 13 – Sep 3, 2019	Leaders Training (Tuesdays)
Aug 3 – Sep 15, 2019	Bulletin promotion and invitation cards ready at church reception
Aug 17, 2019	On-line and booth registration begin
Sep 10 -Sep 17, 2019	Table seating plan and name tags
Sep 7, 2019	Half-day retreat for all team members
Sep 17 – Nov 19, 2019	The FIND Program (Tuesdays 7:00 am - 9:15 pm)
Nov 26, 2019	Thanksgiving and celebration (All serving team members)

FIGURE 13. FIND PROGRAM SCHEDULE

Reaching the unchurched is spiritual warfare. Prayer is essential before, during and after the program. Therefore, we began the journey with prayer. A team of pray-ers were recruited to pray for the program before, during and after the program. In addition, all teams are committed to pray every evening from 10 pm to 10:15 pm three-months before the kick-off of the journey. We believed by prayer; we receive the guidance we need to do evangelism in God’s way. It is the Holy Spirit that unites our hearts and regenerates the lives of those who experience conversion. Moreover, prayer is necessary and vital for planning as we believed God will give us insight, guide our decision making, and empower our actions.

5. PET, Personal Evangelical Training: An evangelism training to train and equip the Cantonese-speaking congregants at Richmond Hill Christian Community Church to tell the gospel.

Evangelism is the responsibility of Christ followers. RHCCC members must be made aware of the program in advance. Members are encouraged and motivated to invite their friends to the program through announcement in the fellowship meetings and sermons on Sundays. We want to create the culture of evangelism among the congregation. In addition to the PET⁶ training, we provided an additional six-sessions of training through the Sunday school to equip and prepare members to get ready to reach the unchurched.

Research Methodology and Data Collection

A pre-course and post-course survey were conducted before and after the FIND program.⁷ The self-administered questionnaire is a survey instrument that helps evaluate the effectiveness of the FIND program. Result will be analyzed to determine how the program can be used to accomplish the goal of the project.

On the pre-FIND questionnaire, we collected some demographic and baseline information such as age, gender, religion, the awareness of the FIND program, how participants were invited to the FIND program and their comment on duration of the FIND program, and whether they heard about Jesus. After that, the following twelve questions were proposed in the questionnaire to evaluate the effectiveness of the FIND program.

- I changed my perception about Christianity

6. PET, Personal Evangelical Training. Part 1 and 2.

7. See Appendix I and Appendix J for the pre-FIND and pro-FIND questionnaire in English. Appendix K and Appendix L for the pre-FIND and pro-FIND questionnaire in Chinese.

- I feel more comfortable to attend the FIND program than the Evangelical meeting
- I pray to God sometimes
- I believe a man dies the way a lamp goes out and there is no eternal life
- I do not understand why Christian always talk about LOVE
- I believe Christianity is a Western religion
- I believe Christianity guides people towards good like other religions
- I do not feel I have connection with Jesus
- I believe there is God in this world
- I think it is boring to talk about Jesus
- I believe Christianity does not contradict with Chinese philosophy, ethnic and Confucius belief
- I can freely express my opinion about Christianity in the small group discussion

To better quantify the responsiveness, the questionnaire was designed to measure and evaluate responsiveness scored by the individual on a six-item scale: strongly disagree, disagree, somewhat disagree, somewhat agree, agree, and strongly agree. The scale was balanced on both sides with 3 'disagree' and 3 'agree' questions, creating an unbiased measurement. The following values were assigned to each item to analyze the responses using a numerical scale:

0 = Strongly disagree

1 = Disagree

2 = Somewhat disagree

3 = Somewhat agree

4 = Agree

5 = Strongly agree

The participants were asked to rank their responses with the above ranking options. For the common questions in both pre-FIND and post-FIND questionnaires to evaluate the effectiveness of the FIND program, a higher pre-FIND score and a positive change in score represents favourable results. For Questions 18, 19, 20, 22 and 24, a lower pre-FIND score and a negative change in score represents favourable results.

On the post-FIND questionnaire, participants were also asked to provide quantitative responses on some follow-up questions such as what they liked the most at the FIND program, whether Dr. Wan's video presentation is helpful, their general impression of FIND program, and whether they would continue to attend RHCCC activities.

Population

The target population included Cantonese-speaking seekers being invited to the 10-session FIND program.

Data Collection

This questionnaire was administered before the kick-off of the FIND program on September 24, 2019. The data collected prior to the FIND program were used as the baseline (pre-FIND scores). After a series of 10 sessions from September 24 to November 19, the same questionnaire was administered again to collect the data to be used as the post-FIND scores on November 19.

Hypothesis Analyses

The question of primary interest was, “Is there a significant change (particularly improvement) in the scores on questions in belief after the administration of the FIND program?”. Higher scores indicate the more effectiveness of the FIND program.

For each individual question, the null hypothesis of interest was $H_0: u_d = 0$ versus the alternative hypothesis $H_a: u_d \neq 0$. That is, we compared the difference between two means (post-FIND score minus pre-FIND score) to zero in the null hypothesis H_0 . When the mean difference was zero, it implies there was no difference between the post-FIND score and Pre-FIND score and therefore no improvement in the item scores in each domain.

The value of interest was the change score in each question of the questionnaire, and we obtained it by taking the score difference between the post-FIND score and pre-FIND (baseline) score. Analyses were performed on differences between individual pair of observations. Subgroup analyses by gender would also be performed.

Since each participant was measured twice and the differences between pre-FIND and post-FIND were assumed to follow normal distribution, a paired t-test was performed to test the paired difference in scores. The paired t-test was robust against departures from these assumptions. However, for subgroup analyses (i.e., male versus female), the Wilcoxon signed-rank test, a non-parametric test that makes no assumptions about the distribution of the data, was performed to confirm the statistical significance of the results.

All comparisons using paired t-tests and Wilcoxon signed-rank tests were performed at the 2-sided 0.05 significance level unless otherwise specified.

Research Results and Analyses

Demographics Description

There were eighty-seven people registered for the program and forty out of the total participants were seekers. Thirty-three individuals participated in the FIND program.⁸ Twenty-one (63.6%) participants were female. Most of the participants were in age categories 56-65 (42.4%) and 66-75 (24.2%), followed by 46-55 (12.1%), below 35 (9.1%), and 36-45 (3.0%).

Twenty-two (68.8%) indicated they had no religion, three (9.4%) were atheists, three (9.4%) claimed they were Christians, two (6.3%) were Buddhists, one (3.1%) was Catholic, one (3.1%) specified 'Others', and one participant did not specify the religion at all (i.e., missing).

Most participants knew the FIND program through their friends or colleagues (39.4%), followed by relatives (24.2%), outreach activities (18.2%), church friends (12.1%), and worship service (6.1%). They were mostly invited by friends or colleagues (42.4%), relative (21.2%), and church friends (21.2%). Most participants (84.8%) knew the RHCCC local church prior to attending the FIND program. About half (51.5%) heard about the speaker Dr. Milton before attending the FIND program, and 60.6% of participants admitted that they had been invited more than once to attend the FIND program.

All participants felt that they received genuine invitation from their friends to join the FIND program, but about 50.0% of the participants felt bad about refusing the invitation. Prior to joining the FIND program, 63.6% had a general impression that the ten sessions of the FIND

8. Same participant was invited to complete the pre-FIND and pro-FIND survey in the first and last session respectively to measure the change before and after the program.

program were a bit too long for them to commit to. Most of them (97.0%) indicated that they would join the FIND program with a causal attitude and no expectation. Prior to joining the FIND program, 87.9% of the participants heard about Jesus and 75.8% indicated they had some knowledge of Jesus. The subject demographics and baseline characteristics are summarized in table 1.

TABLE 1. SUBJECT DEMOGRAPHICS AND BASELINE CHARACTERISTICS

	All Subjects (N=33) n (%)
Age	
Below 35	3 (9.1%)
36-45	1 (3.0%)
46-55	4 (12.1%)
56-65	14 (42.4%)
66-75	8 (24.2%)
Over 75	3 (9.1%)
Sex	
Male	12 (36.4%)
Female	21 (63.6%)
Religion	
Christian	3 (9.4%)
Catholic	1 (3.1%)
Buddhist	2 (6.3%)
Atheist	3 (9.4%)
No religion	22 (68.8%)
Others	1 (3.1%)
Missing	1
How do I know FIND Program?	
Worship Service	2 (6.1%)
Outreach Activities (Golden Age Activity Center; line-dance; praise dance; ESL; sport; workshops & etc.)	6 (18.2%)
Relative	8 (24.2%)
Friend/Colleagues	13 (39.4%)
Church Friends	4 (12.1%)

Table 2. Subject Demographics and Baseline Characteristics

Who Invite Me to Join?	
Myself	3 (9.1%)
Spouse	1 (3.0%)
Relative	7 (21.2%)
Friend/Colleagues	14 (42.4%)
Church Friends	7 (21.2%)
Others	1 (3.0%)
I Know RHCCC in the Community Before I Attend FIND Program	
Yes	28 (84.8%)
No	4 (12.1%)
Missing	1
I Heard About Dr. Milton Before I Attend the FIND Program	
Yes	17 (51.5%)
No	15 (45.5%)
Missing	1
I Was Invited to Attend the FIND Program More Than One Time	
Strongly Disagree	5 (15.2%)
Disagree	3 (9.1%)
Somewhat Disagree	1 (3.0%)
Somewhat Agree	7 (21.2%)
Agree	11 (33.3%)
Strongly Agree	2 (6.1%)
Missing	4
I Feel the Genuineness of My Friend Who Invites Me to Attend the FIND Program	
Strongly Disagree	0
Disagree	0
Somewhat Disagree	0
Somewhat Agree	0
Agree	11 (33.3%)
Strongly Agree	19 (57.6%)
Not Specified	3
I Feel Bad to Refuse to Attend the FIND Program	
Strongly Disagree	3 (9.09%)
Disagree	8 (24.2%)
Somewhat Disagree	4 (12.1%)
Somewhat Agree	9 (27.3%)
Agree	4 (12.1%)
Strongly Agree	2 (6.06%)
Not Specified	3

Table 3. Subject Demographics and Baseline Characteristics

The 10 Session's Duration of the FIND Program is Too Long	
Strongly Disagree	1 (3.03%)
Disagree	8 (24.2%)
Somewhat Disagree	3 (9.09%)
Somewhat Agree	13 (39.4%)
Agree	6 (18.2%)
Strongly Agree	2 (6.06%)
I Join the FIND Program with a Causal Attitude (No Expectation)	
Strongly Disagree	1 (3.03%)
Disagree	0
Somewhat Disagree	0
Somewhat Agree	6 (18.2%)
Agree	21 (63.6%)
Strongly Agree	5 (15.2%)
I Heard About Jesus Before I Attend the FIND Program	
Strongly Disagree	0
Disagree	1 (3.03%)
Somewhat Disagree	3 (9.09%)
Somewhat Agree	14 (42.4%)
Agree	9 (27.3%)
Strongly Agree	6 (18.2%)
I Do Not Know Jesus Before I Attend the FIND Program	
Strongly Disagree	6 (18.2%)
Disagree	13 (39.4%)
Somewhat Disagree	6 (18.2%)
Somewhat Agree	6 (18.2%)
Agree	1 (3.03%)
Strongly Agree	1 (3.03%)
<i>Source: Results from the Questionnaire</i>	

Overall Results

Below is the summary of the baseline (pre-FIND) score, mean change in score (post-FIND minus pre-FIND) along with 95% confidence interval for the mean score change, minimum, maximum, and the p-values for the mean change in score (table 2) on Questions to evaluate the effectiveness of the FIND program.

TABLE 4. SUMMARY OF MEAN SCORE DIFFERENCE

	[1]	[2]	[3]	[4]	[5]
	Pre-FIND Score (SD)	Mean score change (post-FIND minus pre-FIND) (SD)	95% CI for the mean score change	Min-Max for mean score change	p-value (Paired t-test)
Question					
Q13 (n=31)	3.48 (0.769)	0.52 (0.996)	0.15, 0.88	-2 – 3	0.0072
Q16 (n=33)	3.73 (1.206)	0.39 (1.249)	-0.05, 0.84	-2 – 5	0.0793
Q17 (n=32)	2.63 (1.641)	1.44 (1.795)	0.79, 2.09	-3 – 5	<0.0001
Q18 (n=32) *	2.72 (1.250)	-1.00 (1.741)	-1.63, -0.37	-4 – 2	0.0028
Q19 (n=33) *	3.24 (1.200)	-2.30 (1.425)	-2.81, -1.80	-5 – 1	<0.0001
Q20 (n=33) *	2.55 (1.438)	-1.18 (1.550)	-1.73, -0.63	-5 – 1	0.0001
Q21 (n=33)	3.70 (0.984)	0.33 (1.493)	-0.20, 0.86	-3 – 5	0.2089
Q22 (N=33) *	2.64 (1.432)	-1.27 (1.825)	-1.92, -0.63	-4 – 4	0.0003
Q23 (N=33)	2.15 (1.417)	1.00 (1.346)	0.52, 1.48	-1 – 4	0.0002
Q24 (N=31) *	2.48 (1.338)	-1.42 (1.523)	-1.98, -0.86	-4 – 3	<0.0001
Q25 (N=31)	3.06 (1.318)	0.52 (1.730)	-0.12, 1.15	-4 – 4	0.1070
Q26 (N=32)	4.44 (0.504)	-0.03 (0.474)	-0.20, 0.14	-1 – 1	0.7118
<p><i>Source: Results from the Questionnaire.</i> <i>Six-item scale: 0=Strongly disagree, 1=Disagree, 2=Somewhat disagree, 3=Somewhat agree, 4=Agree, 5=Strongly agree.</i></p>					

TABLE 5. CATEGORICAL ANALYSIS OF SCORE CHANGE

	Better n (%)	No Change n (%)	Worse n (%)
Question			
Q13 (n=31)	15 (45.5%)	13 (39.4%)	3 (9.7%)
Q16 (n=33)	10 (30.3%)	20 (60.6%)	3 (9.1%)
Q17 (n=32)	20 (62.5%)	10 (31.3%)	2 (6.3%)
Q18 (n=32) *	16 (50.0%)	9 (28.1%)	7 (21.9%)
Q19 (n=33) *	28 (84.9%)	4 (12.1%)	1 (3.03%)
Q20 (n=33) *	19 (57.6%)	11 (33.3%)	3 (9.1%)
Q21 (n=33)	13 (39.4%)	15 (45.5%)	5 (15.2%)
Q22 (N=33) *	21 (63.6%)	8 (24.2%)	4 (12.1%)
Q23 (N=33)	18 (54.6%)	12 (36.4%)	3 (9.09%)
Q24 (N=31) *	23 (74.2%)	6 (19.4%)	2 (6.5%)
Q25 (N=31)	11 (35.5%)	17 (54.8%)	3 (9.7%)
Q26 (N=32)	3 (9.4%)	25 (78.1%)	4 (12.5%)

Source: Results from the Questionnaire.

Better: Post-score minus Pre-score > 0. No change: Post-score minus Pre-score = 0. Worse: Post-score minus Pre-score < 0.

** Worse: Post-score minus Pre-score > 0. No change: Post-score minus Pre-score = 0. Better: Post-score minus Pre-score < 0.*

TABLE 6. SUMMARY OF MEAN SCORE DIFFERENCE (BY GENDER)

	Pre-FIND Score (SD)	Mean score change (post- FIND minus pre-FIND) (SD)	95% CI for the mean score change	Min- Max for mean score change	p-value (Paired t- test)	p-value (Wilcoxon signed-rank test)
Accessible						
Q13-Male (n=11)	3.64 (0.505)	0.55 (0.820)	-0.006, 1.10	-1 – 2	0.0519	0.1094
Q13-Female (n=20)	3.40 (0.883)	0.50 (1.100)	-0.01, 1.01	-2 – 3	0.0563	0.0869
Q16-Male (n=12)	3.83 (0.937)	0.33 (0.985)	-0.29, 0.96	-2 – 2	0.2657	0.4063
Q16-Female (n=21)	3.67 (1.354)	0.43 (1.400)	-0.21, 1.07	-2 – 5	0.1757	0.2500
Q17-Male (n=12)	3.00 (1.758)	1.00 (2.374)	-0.51, 2.51	-3 – 5	0.1725	0.2188
Q17-Female (n=20)	2.40 (1.569)	1.70 (1.341)	1.07, 2.33	0 – 4	<0.0001	<0.0001
Q18-Male (n=11)	2.55 (1.440)	-1.18 (1.471)	-2.17, -0.19	-3 – 1	0.0237	0.0469
Q18-Female (n=21)	2.81 (1.167)	-0.90 (1.895)	-1.77, -0.04	-4 – 2	0.0407	0.0412
Q19-Male (n=12)	3.08 (1.240)	-2.08 (1.505)	-3.04, -1.13	-5 – 0	0.0006	0.0020
Q19-Female (n=21)	3.33 (1.197)	-2.43 (1.399)	-3.07, -1.79	-4 – 1	<0.0001	<0.0001
Q20-Male (n=12)	2.25 (1.357)	-0.75 (1.215)	-1.52, 0.02	-3 – 1	0.0558	0.0938
Q20-Female (n=21)	2.71 (1.488)	-1.43 (1.690)	-2.20, -0.66	-5 – 1	0.0009	0.0013
Q21-Male (n=12)	3.50 (1.243)	0.92 (1.505)	-0.04, 1.87	-1 – 5	0.0586	0.0547
Q21-Female (n=21)	3.81 (0.814)	0.00 (1.414)	-0.64, 0.64	-3 – 3	1.0000	1.0000
Q22-Male (n=12)	1.92 (1.240)	-0.25 (1.913)	-1.47, 0.97	-3 – 4	0.6595	0.6172
Q22-Female (n=21)	3.05 (1.396)	-1.86 (1.526)	-2.55, -1.16	-4 – 1	<0.0001	<0.0001
Q23-Male (n=12)	3.75 (0.965)	0.50 (1.087)	-0.19, 1.19	-1 – 2	0.1394	0.1719
Q23-Female (n=21)	2.81 (1.537)	1.29 (1.419)	0.64, 1.93	-1 – 4	0.0005	0.0009
Q24-Male (n=12)	2.00 (1.128)	-0.92 (0.996)	-1.55, -0.28	-2 – 1	0.0086	0.0234
Q24-Female (n=19)	2.79 (1.398)	-1.74 (1.727)	-2.57, -0.91	-4 – 3	0.0004	0.0017
Q25-Male (n=12)	3.17 (1.267)	0.42 (1.505)	-0.54, 1.37	-3 – 3	0.3582	0.5000
Q25-Female (n=19)	3.00 (1.377)	0.58 (1.895)	-0.33, 1.49	-4 – 4	0.1996	0.2461
Q26-Male (n=12)	4.50 (0.522)	0 (0.603)	-0.38, 0.38	-1 – 1	1.0000	1.0000
Q26-Female (n=20)	4.40 (0.503)	-0.05 (0.394)	-0.23, 0.13	-1 – 1	0.5770	1.0000
Source: Results from the Questionnaire Six-item scale: 0=Strongly disagree, 1=Disagree, 2=Somewhat disagree, 3=Somewhat agree, 4=Agree, 5=Strongly agree.						

The analysis results are presented in order of descending statistical significance in the mean change score (post-FIND minus pre-FIND). Table 4 illustrates the mean scores with Standard Deviations (SD) for the Q13, Q16, Q17, Q18, Q19, Q20, Q21, Q22, Q23, Q24, Q25, and Q26 before and after the FIND program.

Question #13 (*I changed my perception about Christianity*)

The mean pre-FIND score was 3.48 ± 0.769 (mean \pm SD). The mean score difference was positive (0.52 ± 0.996) and statistically significant ($p=0.0072$, paired t-test), which indicated a positive improvement in changing the participants' perception about Christianity after attending the FIND program.

Question #17 (*I pray to God sometimes*)

The mean pre-FIND score was 2.63 ± 1.641 and the mean change in score was 1.44 ± 1.795 and highly statistically significant ($p<0.0001$, paired t-test). The great improvement in scores indicated that participants as seekers tended to pray more after the FIND program.

Question #18 (*I believe a man dies the way a lamp goes out and there is no eternal life*)

The mean pre-FIND score was 2.72 ± 1.250 . The mean change was negative (-1.00 ± 1.741) and highly significant ($p=0.0028$, paired t-test), which indicated that after the FIND program, the participants changed the belief that a man who dies will end like a lamp that goes out in the dark. They now tended to believe there was eternal life.

Question #19 (*I do not understand why Christian always talk about LOVE*)

The mean pre-FIND score was 3.24 ± 1.200 and the mean change in score was -2.30 ± 1.425 . This mean change in score was highly statistically significant ($p<0.0001$, paired t-test). A big decrease in mean score implied that before the FIND program, the participants did not

understand why Christians always talk about love, but they tended to have a better understanding why Christians often talk about the origin of love after the FIND program.

Question #20 (*I believe Christianity is a Western religion*)

The mean pre-FIND score on Question #20 (*I believe Christianity is a Western religion*) was 2.55 ± 1.438 with a corresponding mean change of -1.18 ± 1.550 . This mean change in score was highly statistically significant ($p=0.0001$, paired t-test). Before the FIND program, the participants already somewhat disagreed that Christianity was a Western religion. After the FIND program, the participants tended to agree more that Christianity was not a Western religion.

Question #22 (*I do not feel I have connection with Jesus*)

The mean pre-FIND score was 2.64 ± 1.432 with a corresponding mean change of -1.27 ± 1.825 . This mean change in score was highly significant ($p=0.0003$, paired t-test). Before the FIND program, the participants did not feel the connection with Jesus. However, after the FIND program, they tended to feel strongly there is a connection with Jesus.

Question #23 (*I believe there is God in this world*)

The mean pre-FIND score was 2.15 ± 1.417 with a corresponding mean change of 1.00 ± 1.346 . This mean change in score was highly significant ($p=0.0002$, paired t-test), indicating that after the FIND program, the participants tended to believe there is God in this world.

Question #24 (*I think it is boring to talk about Jesus*)

The mean pre-FIND score was 2.48 ± 1.338 with a corresponding mean change of -1.42 ± 1.523 . This mean change in score was highly statistically significant ($p < 0.0001$, paired t-test). Before the FIND program, the participants might find it boring to talk about Jesus. However, after the FIND program, they no longer found that boring to talk about Jesus.

The following four questions showed statistical insignificance in the mean score change.

Question #16 (*I feel more comfortable to attend the FIND program than the evangelical meeting*)

The mean pre-FIND score was 3.73 ± 1.206 (mean \pm SD). The mean pre-FIND score was already high. The mean score difference was positive (0.39 ± 1.249), however, the mean change was relatively small with a higher variability and therefore the mean change score was not statistically significant ($p = 0.0793$, paired t-test). This confirmed the impression that attending the FIND program was more comfortable than attending the evangelical meeting didn't significantly change after the FIND program. As shown in table 3, 60.6% rated the same score as compared to the pre-FIND score.

Question #21 (*I believe Christianity guides people towards good like other religions*)

The mean pre-FIND score was 3.70 ± 0.984 and the mean change score was 0.33 ± 1.493 . The mean change was considered not statistically significant ($p = 0.2089$, paired t-test).

This statistical insignificance could be further explained in table 3, where 45.5% had indicated no change in score.

Question #25 (*I believe Christianity does not contradict with Chinese philosophy, ethnic and Confucius belief*)

The mean pre-FIND score was 3.06 ± 1.318 and the mean change score was 0.52 ± 1.730 . The mean change was considered not statistically significant ($p=0.1070$, paired t-test). Similarly, this observation could be further explained in table 3, where higher percentage of participants (54.8%) had indicated no change in score.

Question #26 (*I can freely express my opinion about Christianity in the small group discussion*)

The mean pre-FIND score was 4.44 ± 0.504 and the mean change in score was very small (-0.03 ± 0.474). Again, the mean change was not statistically significant ($p=0.7118$, paired t-test). This insignificance could be further explained in table 3, where majority of participants (78.1%) had indicated no change in score as compared to the pre-FIND score. It is indeed exciting to know that small groups provide a safe environment for them to freely express their opinions about Christianity.

TABLE 7. CATEGORICAL ANALYSIS OF SCORE CHANGE (BY GENDER)

	Better	No Change	Worse
Question			
Q16-Male (n=12)	5 (41.7%)	6 (50.0%)	1 (8.3%)
Q16-Female (n=21)	5 (23.8%)	14 (66.7%)	2 (9.5%)
Q17-Male (n=12)	5 (41.7%)	5 (41.7%)	2 (16.7%)
Q17-Female (n=20)	15 (75.0%)	5 (25.0%)	0 (0.0%)
Q18-Male (n=11) *	6 (54.6%)	4 (36.4%)	1 (9.1%)
Q18-Female (n=21) *	10 (47.6%)	5 (23.8%)	6 (28.6%)
Q19-Male (n=12) *	10 (83.3%)	2 (16.7%)	0 (0.0%)
Q19-Female (n=21) *	18 (85.7%)	2 (9.5%)	1 (4.8%)
Q20-Male (n=12) *	6 (50.0%)	5 (41.7%)	1 (8.3%)
Q20-Female (n=21) *	13 (61.9%)	6 (28.6%)	2 (9.5%)
Q21-Male (n=12)	7 (58.3%)	4 (33.3%)	1 (8.3%)
Q21-Female (n=21)	6 (28.6%)	11 (52.4%)	4 (19.1%)
Q22-Male (n=12) *	6 (50.0%)	3 (25.0%)	3 (25.0%)
Q22-Female (n=21) *	15 (71.4%)	5 (23.8%)	1 (4.8%)
Q23-Male (n=12)	5 (41.7%)	5 (41.7%)	2 (16.7%)
Q23-Female (n=21)	13 (61.9%)	7 (33.3%)	1 (4.8%)
Q24-Male (n=12) *	8 (66.7%)	3 (25.0%)	1 (8.3%)
Q24-Female (n=19) *	15 (79.0%)	3 (15.8%)	1 (5.3%)
Q25-Male (n=12)	4 (33.3%)	7 (58.3%)	1 (8.3%)
Q25-Female (n=19)	7 (36.8%)	10 (52.6%)	2 (10.5%)
Q26-Male (n=12)	2 (16.7%)	8 (66.7%)	2 (16.7%)
Q26-Female (n=20)	1 (5.0%)	17 (85.0%)	2 (10.0%)
<p>Source: Results from Questionnaire.</p> <p>Better: Post-score minus Pre-score > 0. No change: Post-score minus Pre-score = 0. Worse: Post-score minus Pre-score < 0.</p> <p>* Worse: Post-score minus Pre-score > 0. No change: Post-score minus Pre-score = 0. Better: Post-score minus Pre-score < 0.</p>			

Exploratory Analyses

Subgroup analyses were performed to compare the mean pre-FIND score and mean change in score for male and female participants. We highlighted a few items that might be of interest.

For the following four questions (Q17, Q20, Q22, and Q23), the mean score change was statistically significant in female participants only.

Question #17 – I Pray to God Sometimes

The mean pre-FIND score was lower in female participants (2.40 ± 1.569) than in male participants (3.00 ± 1.758) but a higher mean change was observed in female participants (1.70 ± 1.341) ($p < 0.0001$, Wilcoxon signed-rank test) than in male participants (1.00 ± 2.374) ($p = 0.2188$, Wilcoxon signed-rank test). This could be explained in table 5, where higher percentage of females (75.0%) prayed to God more often than males (41.7%) after the FIND program.

Question #20 – I believe Christianity is a Western religion

Similarly, the mean pre-FIND score was slightly lower in male participants (2.25 ± 1.357) than in female participants (2.71 ± 1.488) but a higher mean change was observed in female participants (-1.43 ± 1.690) ($p = 0.0013$, Wilcoxon signed-rank test) than in male participants (-0.75 ± 1.215) ($p = 0.0938$, Wilcoxon signed-rank test). The mean change in females was statistically significant while the mean change in males was not. As shown in table 5, higher

percentage of females (61.9%) were convinced that Christianity was not a Western religion than males (50.0%) after the FIND program.

Question #22 – *I do not feel I have connection with Jesus*

The mean pre-FIND score was higher in female participants (3.05 ± 1.396) than in male participants (1.92 ± 1.240) but a higher mean change was observed in female participants (-1.86 ± 1.526) ($p < 0.0001$, Wilcoxon signed-rank test) than in male participants (-0.25 ± 1.913) ($p = 0.6172$, Wilcoxon signed-rank test). As shown in table 5, a very high percentage of females (71.4%) felt that they had connection with Jesus than males (50.0%) after the FIND program.

Question #23 – *I believe there is God in this world*

Although the mean pre-FIND score was higher in male participants (3.75 ± 0.965) than in female participants (2.81 ± 1.537), a higher mean change was observed in female participants (1.29 ± 1.419) ($p = 0.0009$, Wilcoxon signed-rank test) than in male participants (0.50 ± 1.087) ($p = 0.1719$, Wilcoxon signed-rank test). The mean change in score was statistically significant in female participants but not in male participants. As shown in table 5, higher percentage of female (61.9%) had a stronger belief that there is God in this world than male (41.7%) after the FIND program.

The result of the above questions (Q17, Q20, Q22, and Q23) showed that female participants had a higher positive mean change and tended to be more open and receptive to Christianity. Although the mean score change in male participants was not pronounced, the

trend of change was still positive. However, more male participants continued to indicate no change in score after the FIND program.

For the following three questions (Q18, Q19, and Q24), the mean score change was statistically significant in both male and female participants, but the statistical significance was still higher in female participants.

Question #18 – I believe a man dies the way a lamp goes out and there is no eternal life

The mean pre-FIND score was higher in female participants (2.81 ± 1.167) than in male participants (2.55 ± 1.440) and the mean change was similar in male participants (-1.18 ± 1.471) ($p=0.0469$, Wilcoxon signed-rank test) and female participants (-0.90 ± 1.895) ($p=0.0412$, Wilcoxon signed-rank test).

As indicated in table 5, a moderate percentage of both male participants (54.6%) and female participants (47.6%) indicated a better change (i.e. negative change) in mean score. In other words, both males and females did not think a man dies the way a lamp goes out and there is no eternal life.

Question #19 – I do not understand why Christian always talk about LOVE

The mean pre-FIND score was quite similar in female participants (3.33 ± 1.197) and male participants (3.08 ± 1.440) and the mean change was slightly higher in female participants (-2.43 ± 1.399) ($p<0.0001$, Wilcoxon signed-rank test) than in male participants (-2.08 ± 1.505) ($p=0.0020$, Wilcoxon signed-rank test).

As indicated in table 5, a high percentage of both male participants (83.3%) and female participants (85.7%) indicated a better change (i.e. negative change) in mean score. Both males and females indicated they came to understand why Christian always talk about love.

Question #24 – I think it is boring to talk about Jesus

The mean pre-FIND score was higher in female participants (2.79 ± 1.398) and male participants (2.00 ± 1.128) and the mean change was slightly higher in female participants (-1.74 ± 1.727) ($p=0.0017$, Wilcoxon signed-rank test) than in male participants (-0.92 ± 0.996) ($p=0.0234$, Wilcoxon signed-rank test).

As indicated in table 5, a high percentage of both male participants (66.7%) and female participants (79.0%) indicated a better change (i.e. negative change) in mean score. The data indicated that both males and females thought it was not boring to talk about Jesus.

Post-FIND Questionnaire

Eight additional questions were added to the Post-FIND survey questionnaire to collect general feedback about the FIND program. Below is the summary of the results (see table 6).

TABLE 8. OVERALL EVALUATION OF FIND PROGRAM

	All Subjects (N=33) n (%)
I Have Heard About the Gospel Before I Attend the FIND Program	
Yes	30 (90.9%)
No	3 (9.1%)
If Yes, Where? Please Check All Apply.	
Evangelistic Meeting	10 (30.3%)
FIND Program	4 (12.1%)
Alpha	3 (9.1%)
Church	22 (66.7%)
Friend/Colleagues	9 (27.3%)
Media	5 (15.2%)
I will Continue to Attend RHCCC Activities. Please Check All Apply.	
FIND Program	4 (12.1%)
Evangelistic Meeting	4 (12.1%)
Workshops	4 (12.1%)
Golden Age Activity Center	5 (15.2%)
Worship Service	13 (39.4%)
Fellowship/Small Group	7 (21.2%)
Sunday School	8 (24.2%)
Outreach Activities (line-dance; praise dance; ESL; and sports)	11 (33.3%)
Which of the Following Activities I Like the Most at the FIND Program? Please Check All Apply.	
Dr. Milton's video	26 (78.8%)
Prayer	7 (21.2%)
Small Group	22 (66.7%)
Personal Testimony	11 (33.3%)
Singspiration	12 (36.4%)
Dinner	15 (45.5%)

Table 9. Overall Evaluation of FIND Program

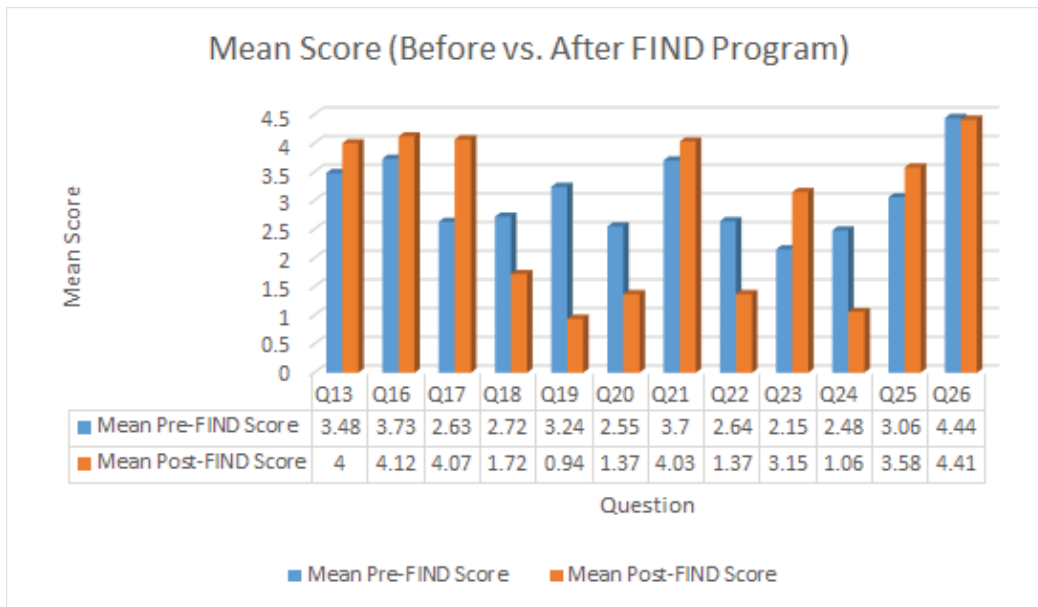
I Find It Helpful to My Daily Life Through Dr. Wan's Video Presentation. Please Check All Apply.	
Meaning of Life	17 (51.5%)
Daily Life	4 (12.1%)
Interpersonal Relationship	7 (21.2%)
Peace	16 (48.5%)
Answer Some of My Questions About Religion	22 (66.7%)
Family	3 (9.1%)
Career	1 (3.0%)
My Overall Impression of the FIND Program is Good.	
Strongly Disagree	2 (6.1%)
Disagree	0
Somewhat Disagree	0
Somewhat Agree	0
Agree	15 (45.5%)
Strongly Agree	16 (48.5%)
The FIND Program is a Relaxing Platform for Seekers to Know About Christianity.	
Strongly Disagree	0
Disagree	1 (3.0%)
Somewhat Disagree	2 (6.1%)
Somewhat Agree	2 (6.1%)
Agree	14 (42.4%)
Strongly Agree	14 (42.4%)
I Will Recommend the FIND Program to My Friends.	
Strongly Disagree	0
Disagree	0
Somewhat Disagree	0
Somewhat Agree	2 (6.1%)
Agree	19 (57.6%)
Strongly Agree	12 (36.4%)
Source: Results from the Questionnaire	

Thirty participants (90.9%) had heard about the gospel before they attended the FIND program. Most of the participants heard about the gospel from church (66.7%), others from evangelistic meeting (30.3%), friend/colleagues (27.3%), media (15.2%), FIND program (12.1%), and Alpha program (9.1%). The participants indicated they would continue to attend RHCCC activities such as worship service (39.4%), outreach activities (33.3%), Sunday school for seekers (24.2%), and fellowship/small group (21.2%).

The activities the participants liked the most at the FIND program were Dr. Milton's video (78.8%), small group (66.7%), dinner (45.5%), singspiration (36.4%), personal testimony (33.3%), and prayer (21.2%). The top three things they found helpful to their daily lives through Dr. Wan's video presentation were: that the FIND program answered some of their questions about religion (66.7%), helped them to understand the meaning of life (51.5%), and to feel peace (48.5%).

Thirty-one participants (94.0%) agreed that the overall impression of the FIND program was good. Thirty participants (90.9%) appreciated that the FIND program provided a relaxing platform for seekers to know about Christianity. The good news was all participants would recommend the FIND program to their friends.

TABLE 10. MEAN SCORE BEFORE AND AFTER FIND PROGRAM



Source: Mean score before and after FIND program based on Table 2 summary

CONCLUSION

The question of primary interest “Is there a significant change (particularly improvement) in the scores on questions to evaluate the effectiveness of FIND program after the administration?” can now be answered. The target population of interest for this study was Cantonese-speaking seekers with majority of the population aged 46+ being invited to the 10-session FIND program. Based on the data collected, after the FIND program, the mean score change (post-FIND minus pre-FIND) was favourable on most of the questions indicating an overall effectiveness of the FIND program to bring people closer to Jesus.

The survey questionnaire is a valuable instrument to capture and evaluate the effectiveness of the FIND program. However, the question needs to be answered lies on the generalization of findings. To evaluate the effectiveness of the FIND program in other populations, the questionnaire can be administered to different age groups in our communities. It may not be surprising to see pre-FIND scores could be different for different population, and it would be interesting to explore if the mean score changes will follow the same trend. Dr. Wan's video might be appropriate for participants of this age group (i.e., 46 and above).

The questionnaire was translated into local language so the questions that would be incorrectly answered due to misinterpretation could be avoided. It was still unavoidable to have missing data in the questionnaires; however, the percentage of missing data was insignificant. Since this survey is a self-administered questionnaire, missing value was a common occurrence and could be treated as missing at random in this case. To supplement the survey findings, an interview can be constructed to gain and provide feedback during this learning process.

Although this deemed to be a pilot study, the sample size can be inflated to increase the precision of score difference estimates. When the sample size is sufficiently large, further subgroup analyses can also be performed by age group and gender group.

Overall the goals were achieved through the FIND program.

CHAPTER FIVE

FINAL EVALUATION AND IMPLICATION

INTRODUCTION

The objective of this thesis-project was to implement and evaluate an outreach program for the Cantonese-speaking baby-boomers in the Richmond Hill community and the proximity. The goal of the outreach program is not only to attract people to church, but also to help them become mature Christ followers obeying the Great Commandment and fulfilling the Great Commission.

As a purpose-driven church, RHCCC is striving for a balance of the five purposes: to Consecrate, to Celebrate, to Cultivate, to Care, and to Communicate.

- We exist to CONSECRATE our lives together to Christ through submission to the lordship of Jesus Christ, through submission to His teaching, through the expression of His life in fellowship and Christian Community Building.
- We exist to CELEBRATE the life of God through awareness of and response to God's presence, through communion and commitment to Jesus Christ, through oneness and praise in the Holy Spirit.
- We exist to CULTIVATE a life of Christ through the teaching of the Word of God and sharing life together.
- We exist to CARE about one another in Christ through sharing one another's joy, growth, and needs, through recognition, development and use of gifts of the Spirit by every believer, through services and sacrifice to meet each other's need.

- We exist to COMMUNICATE Christ to the community and to help them to find their way back to God.

RHCCC has been striving to balance the five purposes over the past thirty-five years in order to align with God's vision and purpose for His church: to obey the Great Commandment and to fulfill the Great Commission. We are committed to bring people to Jesus and into **membership** in His family, develop them to Christ-like **maturity**, and equip them to their own **ministry** in the church and life **mission** in the world, in order to **magnify** God's name. **Our process** is replicated on our Purpose Motto: **Bring them in, Build them up, Train them well** and **Send them out**. This process will move people from the local community into the crowd, from the crowd into our congregation, from being part of our congregation to being fully committed to being part of the core of our church, and finally being commissioned to live out the Gospel of Jesus wherever we are.

Overall the goals were achieved through the FIND program as defined in chapter four. There were eighty-three volunteers served in different roles during the FIND journey. Eighty-seven people registered for the program and forty out of the total participants were seekers. The average weekly attendance was sixty-five and twenty-seven were seekers. Eighteen accepted Christ (66%) and they were assigned to meet with a discipler individually for six follow-up sessions. In addition, six new believers (33%) and two seekers committed to attend a one-year follow-up small group to learn how to be a Christ-follower.

The survey revealed the positive response of the baby-boomers who participated in the program. Thirty-three individuals, who attended all ten-sessions were invited to do the survey. Most of the participants were in age categories 56-65 (42.4%) and 66-75 (24%). All the

participants were immigrants. Thirty-one participants (94.0%) agreed that the overall impression of the FIND program was good (see table 6).

Most of the participants heard about the gospel from church (66.7%) and others from evangelistic meeting (30.3%) (see table 6). The survey result had shown that RHCCC was good in pre-evangelism. Many participants had joined our outreach activities, workshops and worship service before they attended the program. The seekers desired to know more about Christianity even though they heard about Jesus before they attended the FIND program. Thirty participants (90.9%) appreciated that the FIND program provided a relaxing environment and a safe platform for seekers to know more about Christianity. In addition, the participants indicated they would continue to attend RHCCC activities such as worship service (39.4%), outreach activities (33.3%), Sunday school for seekers (24.2%), and fellowship and small group (21.2%) (see table 6).

Through the planning and execution of the FIND program, an effective and strategic manual was constructed to serve as guidelines and procedures for the future outreach program. The design of the FIND program is meant to effectively mobilize, train, and encourage the congregation to eagerly share their faith and lead people to Christ. The FIND program had successfully increased the involvement of the Cantonese congregation at Richmond Hill Christian Church in fulfilling the Great Commission. In addition, the plan was chosen to support various fellowships in the Cantonese congregation in their efforts to evangelism.

The pre-course and post-course surveys were used as evaluation tools for measuring the success of the FIND program in bringing the unchurched from the community (Bring Them In) into our congregation (Build Them Up).

Evaluation of the FIND program's Purpose

Bring Them In

Building Relationship

RHCCC believes evangelism is for every Christ-follower, and that we are made to fulfill His purpose. In order to accomplish this purpose, members in the Cantonese congregation are encouraged and empowered to step outside their comfort zone to reach out to the unchurched. People usually come to Christ through the influence of Christians who have built genuine relationships with them. The pre-course survey showed that all participants received genuine invitation from their friends to join the program and about 50.0% of the participants felt bad to refuse the invitation (see table 1).

Before launching the FIND program, the Cantonese congregants were constantly being encouraged to leave their Christian community, reaching out to their neighborhood, inviting their non-Christian friends to coffee, lunch or dinner in order to build relational bridges over to these people. Chinese always believe that if the relationship is good, everything can be negotiable and reachable. This is a pre-evangelism process prior to the invitation to the outreach program.

Great Commission Culture

The success of the program was not only measured by the numbers of participants and, converts, but also the Cantonese congregants who were mobilized to invite their friends. Before the FIND program launched in September 2019, intentional sermons on evangelism

were shared on the Sunday's pulpit and fellowship meetings to ignite and empower congregants' passion for reaching out to the non-believers. Moreover, congregants were continuously reminded to share "my God story" to their non-Christian friends. As a result, a spiritual atmosphere was built up and the congregation was able to develop a lifestyle for evangelism naturally. A Great Commission culture was developed in the Cantonese congregation through the execution of the FIND program.

Cultural Relevance

The thesis-project was also to investigate to what extent the perception of Christianity as a Western religion is one of the key factors for conversion of baby-boomers immigrants in Toronto to Christianity? Although RHCCC had run the Alpha course six times and Christianity Explored twice in the past ten years, it was not as effective as we expected. The effectiveness of the Alpha course or Christianity Explored was not determined by the attendance or converts because we had more than 60% of participants accepted Christ and over 100+ enrollment every year through the programs. However, feedback from the seekers reflected that they were not able to resonate with the content.

I remembered when I first invited Dr. Milton Wan to share in our 6th Alpha retreat, there were more than fifteen people who announced their Christian conversion during the one-day retreat. During the retreat, he explained the facts that Christianity and Chinese religions and philosophy have no contradiction. His genuine sharing about his life struggles and sufferings touched the hearts of the non-believers. This experience transformed my thinking about an alternative outreach program to replace the Alpha course. I believed a basic Christianity course

with cultural context could become a powerful tool to reach out the Cantonese-speaking immigrants who had been educated under the British educational system but with traditional Chinese belief. After years of prayers, we had an opportunity to produce a series of video presentation within a short period of time in 2018.

The survey showed that about 78.8% participants liked the video presentation by Dr. Milton Wan because of the followings: Dr. Wan was able to answer some of their questions about religion (66.7%), helped them to understand the meaning of life (51.5%), and to feel peace (48.5%). Many participants commented that they were able to resonate with the contents of the video presentation.

Open and Relaxed Environment

The FIND program was proven to be a very successful outreach program to bring the Cantonese-speaking immigrants to Christ. According to the survey, thirty participants (90.0%) appreciated that the FIND program provided them a relaxing platform to know about Christianity. All participants would recommend the program to their friends.

In addition, the survey shown that many unchurched participants did not resist Christianity if they were given ample time and space to understand the basic principles of the Christian faith. Large scale evangelistic meetings did not provide a relaxed and informal setting for them to ask questions, and to share their difficulties and struggles. Many participants appreciated that they had more time to think, listen, and talk through their questions and difficulties. Although about one-third of the average attendees who completed the whole

program were not Christians at the end, they at least heard the gospel. “I planted the seed, Apollos watered it, but God made it grow.” (1 Corinthians) Our responsibility is to bring them to the Lord and the Holy Spirit will move their hearts at His time.

The top three things the participants found helpful to their daily lives through the video presentation were that the FIND program answered some of their questions about religion (66.7%), helped them to understand the meaning of life (51.5%), and to feel the peace (48.5%). Many participants believed they must seek to earn favor from the gods they worshipped. Many of them believed life is all about suffering. After attending the program, they came to understand that the reality of Christian faith is that our merciful God has given us His son who we do not deserve. They found peace in their daily lives (see table 6).

Build Them Up

The second measurement of the success of the project was to enhance a discipleship process to help new believers grow in their faith and become a disciple-making disciple through the implementation of the FIND program. That is, to develop new believers to Christ-like maturity (Build them up).

According to the overall count as of midyear of 2019, we had on average a total of 4,449 worshipping at RHCCC. The Cantonese congregation had 2,213 in the mid of 2019. We had 48 new believers and 30 baptized in the mid of 2019. However, compared to 2015, the number of new believers and baptized was significantly decreased.

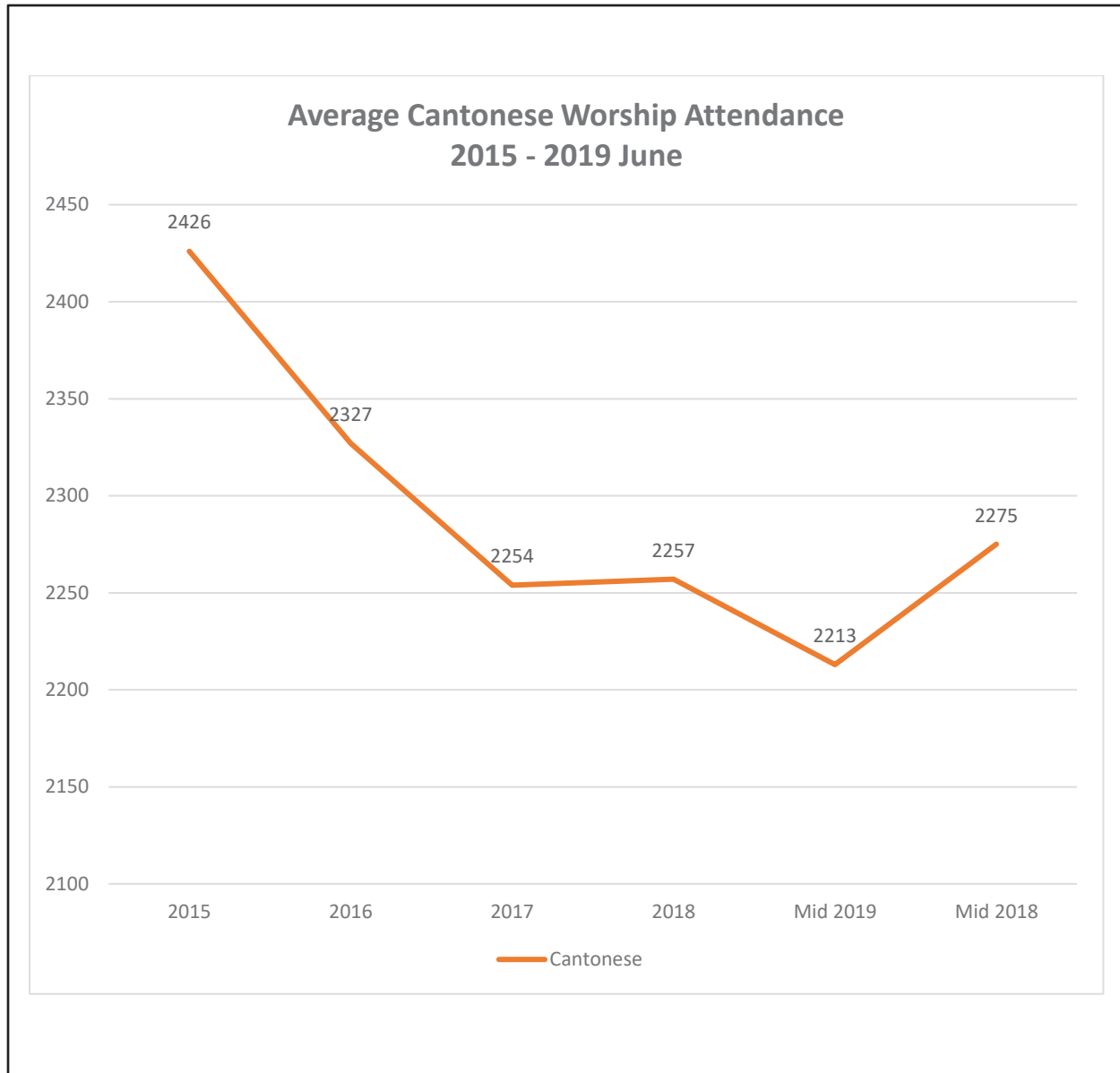


FIGURE 14. NUMBER OF CANTONESE WORSHIP ATTENDANCE

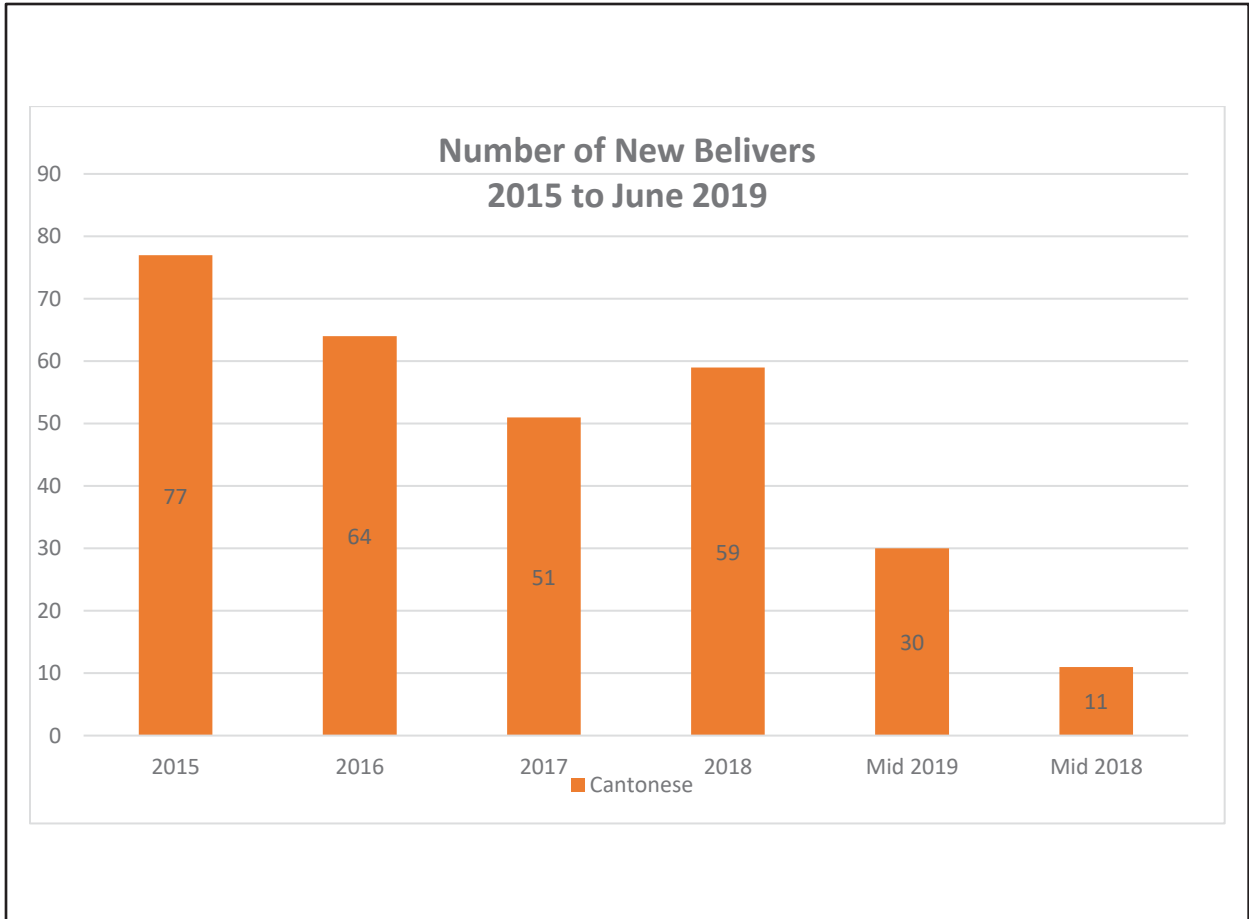


FIGURE 15. NUMBER OF NEW BELIEVERS IN CANTONESE CONGREGATION

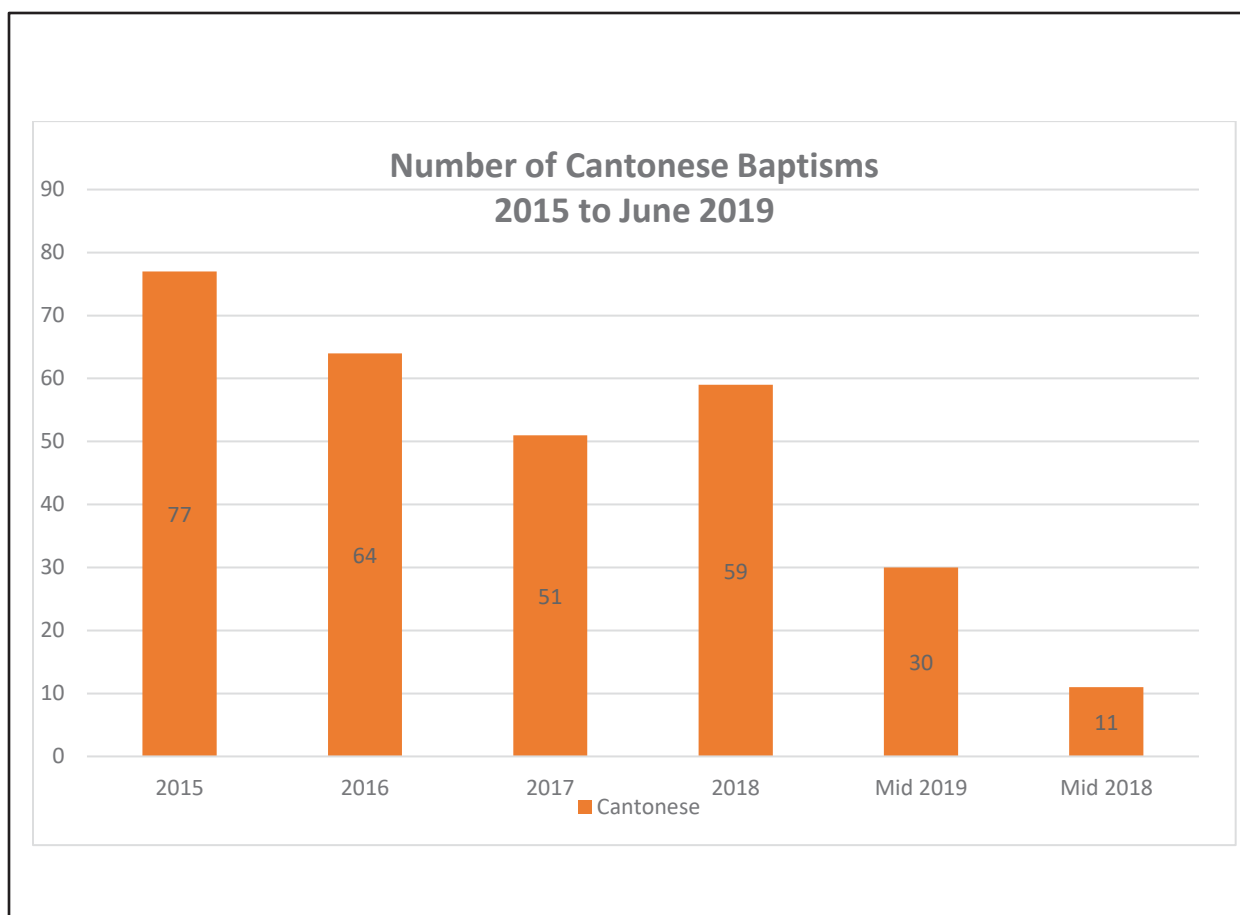


FIGURE 16. NUMBER OF BAPTIZED IN CANTONESE CONGREGATION

According to Thom Rainer, a church could be called healthy if it is obediently responding to Christ’s Great Commission.¹ As a purpose-driven church, RHCCC has been striving for a balance of the five purposes: to Consecrate, to Celebrate, to Cultivate, to Care, and to Communicate for the past thirty-four years. Our former senior pastor, Sam Chan had always affirmed to our congregations that to worship our Lord and to communicate Christ to the community is the “bread and butter” of a church. Therefore, evangelism is always the top priority in the Cantonese congregation.

1. Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids: Zondervan, 2005), 213.

However, the aging congregation and increasing retirees in the Cantonese congregation had contributed to gradually losing the burden of evangelism in the last five years. They became less passionate about sharing the gospel because of other tasks or obligations such as caring for their grandchildren, traveling, and poor health condition. These congregants are used to be the core members and committed Christ followers. This is one of the factors that reflected the declining numbers of new believers and baptized in the past two years.

New Believer Follow-up

We realized that we have been engaged in many evangelistic efforts, but it seems that we are not able to reproduce disciples. In the past ten years (2010-2019), we had 1176 new believers and 798 baptized in the Cantonese congregation. However, we were not able to empower these new believers to become disciples and equip them to serve in the church.

We discovered that we could not only depend on the follow-up sessions to retain the new converts from leaving the church, though we tried to encourage them to stay in the fellowship or small group after they completed the six times, one-on-one follow-up sessions. New believers need to be developed into a mature Christ-like follower. Our goal is to bring people to Christ, build them up in faith, train them well, and send them into the harvest field.

Below (figure 17 and 18) is the RHCCC new believer follow-up process. Regardless of the way a new believer does conversion, a discipler is assigned to go through six lessons about the basics of Christianity with the new converts.

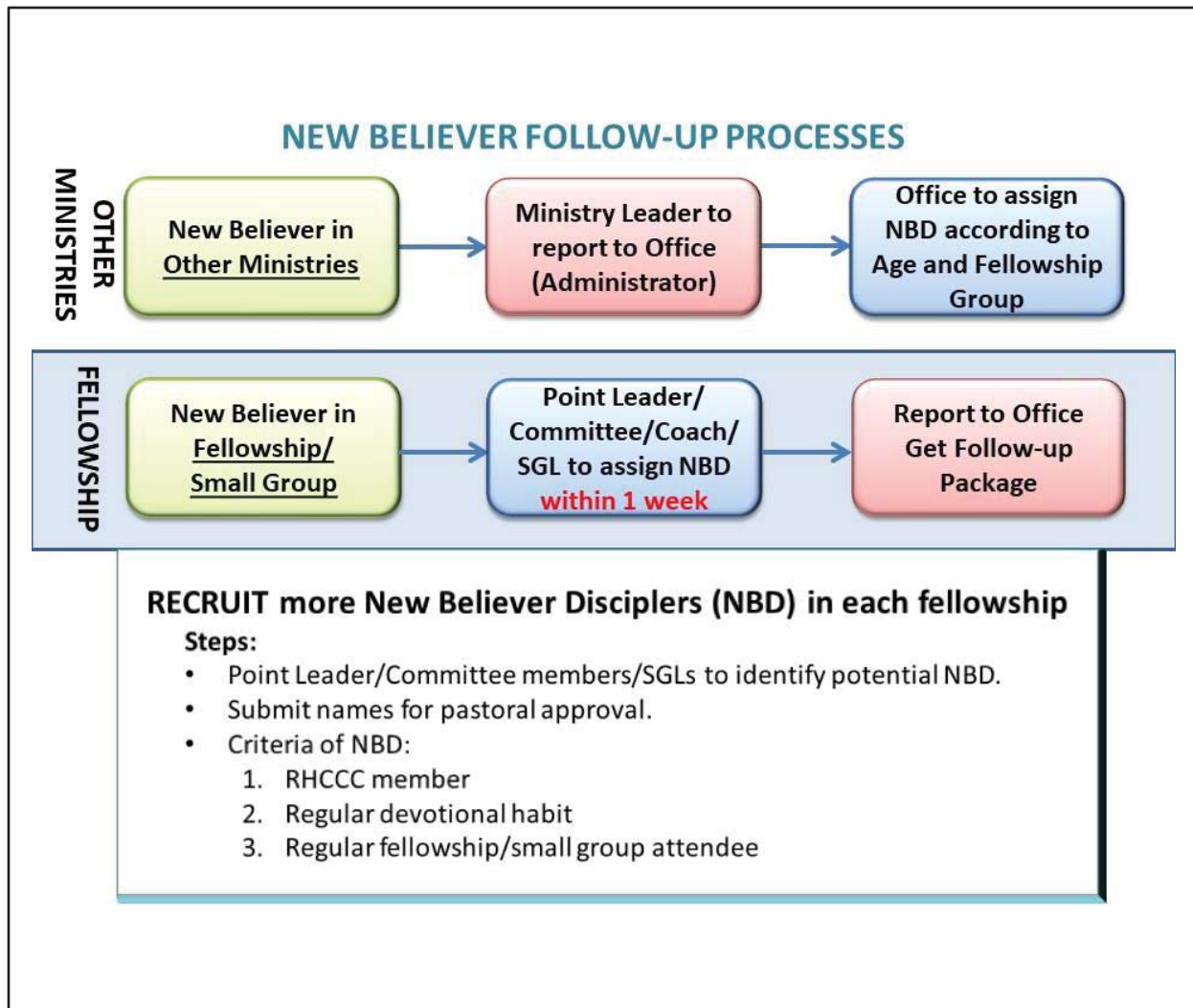


FIGURE 17. RHCCC NEW BELIEVER FOLLOW-UP PROCESS

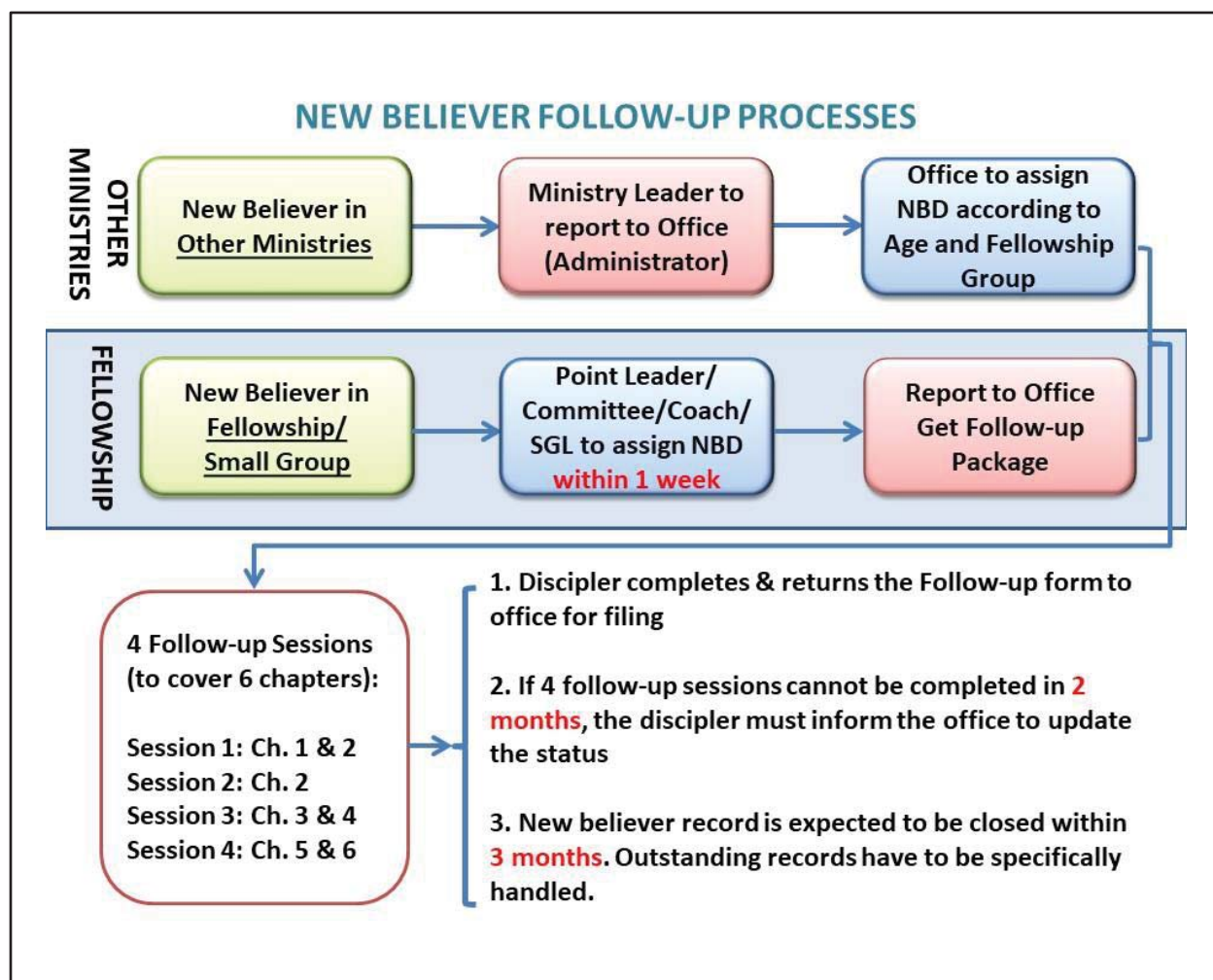


FIGURE 18. RHCCC NEW BELIEVER FOLLOW-UP PROCESS

In order to ensure new believers can develop a Christian lifestyle, we need a well-defined process so that every convert is being discipled and equipped to reproduce another disciple. Therefore, we revised the follow-up process and developed a new believer handbook in 2015 as the first stage to equip mature Christ followers.

The follow-up process will encourage the new believers remain in Christ, study God's Word, grow spiritually, have spiritual and physical support in fellowship and small group, before they are trained and equipped to go make disciples until the very end of the age.

A new believer follow-up handbook is developed to use in conjunction with the follow-up process. The handbook contained six lessons which help the new believers to build relationship and a foundation for their walk with Christ.²

One-Year Follow-up Class

The purpose of the new believer follow-up processes is to ensure the new Christians can integrate into the life of the Christian community. However, we could not retain all the new believers because many of them leave the church after the six follow-up sessions. Thus, about half of the new believers were able to integrate into the existing fellowship or small group to develop their faith in the past years.

Before we started the FIND program, we were looking for appropriate ways to follow-up with the new believers. It is important to help them establish a habit of worshipping God, to help them to grow in their relationship with Christ and share their faith to others. In order to help cultivate the faith of new believers, we encouraged all participants who had completed the program, regardless of whether they accepted Christ or not, to attend a follow-up class to understand their new relationship with God. At the end of the tenth session, participants were invited to join a small group follow-up class to understand the assurance of their salvation, and to help them to discover the joy and love of God.

The ten-week FIND program is a process that enables trust to develop. The small groups encouraged the participants to take the opportunity to share, discuss and help each other along

2. See Appendix M for New Believer Handbook in English.

the way. Friendship was built during the ten-week journey. Six out of the eighteen new converts, including two seekers had expressed a desire to do a one-year follow-up class. This small group belonged to one of the middle age fellowships (55+) and I am the zone pastor of this fellowship. This fellowship has 300+ members and they meet twice every month in the church.

The first part of the fellowship meeting is worshipping God together with singing, sharing and teaching. The second part is small group Bible study. We have a total of twelve small groups. We added a new group for the new believers from the FIND program. But the new believer's group has their own Bible study material. The fellowship provided the new believers a platform to celebrate and worship God as a Christian community and the Bible study small group after worshipping together provided them the continuing exposure to Christianity. To measure the success of this endeavor, the attendance of the new believers revealed the positive response of the new follow-up class.

Follow-up class including:

- Follow-up sessions (six to eight sessions)
- Mid-way mini half-day retreat (Practice of spiritually and prayer)
- Christian Values and Ethnic
- Study the Book of James (Life Application; Grow mature in Christ)
- A one-day retreat at the end of the one-year class

Lesson	Sessions for new believer to grow mature in Christ	Scripture(s)
1	Abundant Life	
2	Time with God (Devotion)	Mark 1:14-20
3	Talk to God (Prayer)	Mark 14:32-42
4	Meet with God's People (Gathering)	Mark 10:13-16
5	Bring People to God (Witness)	Mark 2:13-17
6	RHCCC's blueprint for spiritual growth	Mark 14:3-9
7	Promises of God	John 3:16 1 Peter 5:7 John 16:33 Philippians 4:6-7 Matthew 6:32-33
	A half-day retreat (Practice of spiritually and prayer)	
	Christian Values and Ethnic	
	The Book of James (Life Application; Grow mature in Christ)	Book of James Chapter 1 - 5
	A one-day retreat at the end of the one-year class	

FIGURE 19. THE CONTENTS OF THE ONE-YEAR FOLLOW-UP CLASS

Train Them Well

In addition to instilling the value of evangelism to the congregation through the pulpit teaching, we need to help the believers discover and develop their gifts to fulfill the Great Commission. RHCCC does constant evangelism trainings to empower, mobilize and equip members. Our goal is to train and retrain all members of the Cantonese congregation so he or she will be able to personally get involved in reaching the unchurched. Likewise, intensive trainings and a retreat before the kick-off of the FIND program was mandatory to all teams.

Mobilization

One of the most important aspects of the FIND program is the commitment of the team. It is important that all the teams are trained. All leaders and helpers need to attend three training sessions and a retreat before the program. The training sessions will cover how to use the FIND handbook (see appendix G and H), how to tell and practise our own God's story in 3-minute, how to answer the frequent questions, and watch and discussed the sessions together to understand the content. In the retreat, we devoted much of the time to pray. We must pray and ask the Holy Spirit to work through the teams and in the hearts of the people we are trying to reach.

Limitations of the FIND program

The first limitation was the length of the program. Many participants commented ten consecutive weeks was too much for them especially those attendants who have never heard about Christianity.

The second limitation was the time of the program. The FIND program ran from the third week of September until the third week of November. The cold weather and the evening events may not be favourable to the baby-boomers. The winter and evening driving may affect the attendance of the program.

The third limitation of the program was that it was the first time running the program. We did not have enough time to develop a well-informed handbook to all small group leaders due to the last-minute production of the video. A few of the small group leaders expressed they were stressed because they were not able to grasp the content well.

CONCLUSION

The analysis of the project data had proved that the FIND program was an effective way to reach the unchurched Cantonese-speaking baby-boomers. Nevertheless, the data is neither comprehensive nor infallible. I believe our God is Almighty, and He does not need human intervention to accomplish His will. We can be part of His plan because of God's grace and love. Our awesome God can use His way to lead the lost souls to Him. Therefore, the result of the project would never suggest a methodology, or a program can replace a genuine sharing of

God's story to the unchurched. Jesus used different approaches and methods to reach out the people. A cookie-cutter strategy is not always the best way to accomplish the Great Commission for every church. Thus, the unchurched are different in how they respond to the gospel. We have to pay attention to these differences in order to develop the most effective ways to reach out the unchurched.

In addition to successfully implement an alternative way to reach out to the unchurched, we were able to compile a handbook for running the FIND program and it can also be used to serve as a guideline to run a similar outreach program in the future.³

Lastly, the FIND program was widely adopted by a few fellowships. Fellowship meeting were seldom used for outreach and evangelism. The implementation of the FIND program had ignited the evangelism cultural in the fellowship, which is also one of our goals. We would like to see every believer in RHCCC excited about the program. The program is not an event. The responsibility of the members is not only to invite people to join the program but be a part of the program. After the first church-wide run of the FIND program, three fellowships and the Golden Age Activity Center followed to run the FIND program in an abbreviated version. Every member in these fellowships was empowered and encouraged. They became another great team of evangelism.

3. See Appendix N for How to run the FIND program manual.

Reflection

As an outreach and evangelism pastor in the Cantonese congregation, this project gave me new insight into how to lead the congregation to become more evangelistic and passionate about the Great Commission. The team that I developed throughout the years is the greatest impact of the program. I treasured the personal relationships with every one of the teammates. The project is done but the project is hardly the work of one person. I thank God I have the best team I have ever seen.

As one of the founding members of Richmond Hill Christian Church, I am thankful for all the blessings that the Lord has given us. I pray that our church is not just a big building in the Richmond Hill community, but a contagious community. A faith community that confidently understands God's calling on their fellowship. A community that influences and impacts people for the glory of God and His kingdom. "Bring them in, Build them up, Train them well and send them out" is not a slogan only but it is manifested in the RHCCC community. May His glory be magnified! Amen.

APPENDIX A **Statistics of Hong Kong Immigrants to Toronto**

Number	Year of Arrival				Total
	1980 - 1985	1986 - 1990	1991 - 1995	1996 - 2001	
	9,691	38,033	56,746	24,770	129,240

Percentage	Year of Arrival
	1980 - 1985
	1986 - 1990
	1991 - 1995
	1996 - 2001
	100

APPENDIX B

Chinese Population Distribution in GTA (2016 Census)

Number

Markham	Richmond Hill	Greater Toronto Area
152,090	58,458	637,200

Percentage

Markham	23.9
Richmond Hill	9.1
Rest of the Greater Toronto Area	67.0
	100

APPENDIX C

Statistics of Hong Kong Immigrants by Age Group

Number	Year of Arrival			
	1980 - 1985	1986 - 1990	1991 - 1995	1996 - 2001
1 - 19	10,242	27,880	41,675	18,658
20 - 39	13,120	37,719	58,422	23,382
40 - 59	2,431	8,092	22,994	11,274
>= 60	927	1,049	4,977	1,295
TOTAL:	26,720	74,740	128,068	54,609

Percentage	Year of Arrival			
	1980 - 1985	1986 - 1990	1991 - 1995	1996 - 2001
1 - 19	38.3	37.2	32.5	34.2
20 - 39	49.1	50.5	45.6	42.8
40 - 59	9.1	10.9	18.0	20.6
>= 60	3.5	1.4	3.9	2.4
TOTAL:	100	100	100	100

APPENDIX D

Statistics of Hong Kong Immigrants' Level of Education

Number	Year of Arrival			
	1980 - 1985	1986 - 1990	1991 - 1995	1996 - 2001
Elementary School	9,469	27,899	46,488	19,952
High School	5,252	13,771	35,863	13,522
University +	11,989	33,071	48,417	21,135
TOTAL:	26,710	74,741	130,768	54,609

Percentage	Year of Arrival			
	1980 - 1985	1986 - 1990	1991 - 1995	1996 - 2001
Elementary School	35.5	37.3	35.6	36.5
High School	19.6	18.4	27.4	24.8
University +	44.9	44.3	37.0	38.7
TOTAL:	100	100	100	100

APPENDIX E

Hong Kong Immigrants' Canadian Language Abilities

Number	Year of Arrival			
	1980 - 1985	1986 - 1990	1991 - 1995	1996 - 2001
English	13,905	42,699	73,703	30,590
No English	12,682	31,611	56,636	23,861
TOTAL:	26,587	74,310	130,339	54,451

Percentage	Year of Arrival			
	1980 - 1985	1986 - 1990	1991 - 1995	1996 - 2001
English	52.3	57.5	56.5	56.2
No English	47.7	42.5	43.5	43.8
TOTAL:	100	100	100	100

APPENDIX F

Christianity Discovery Series

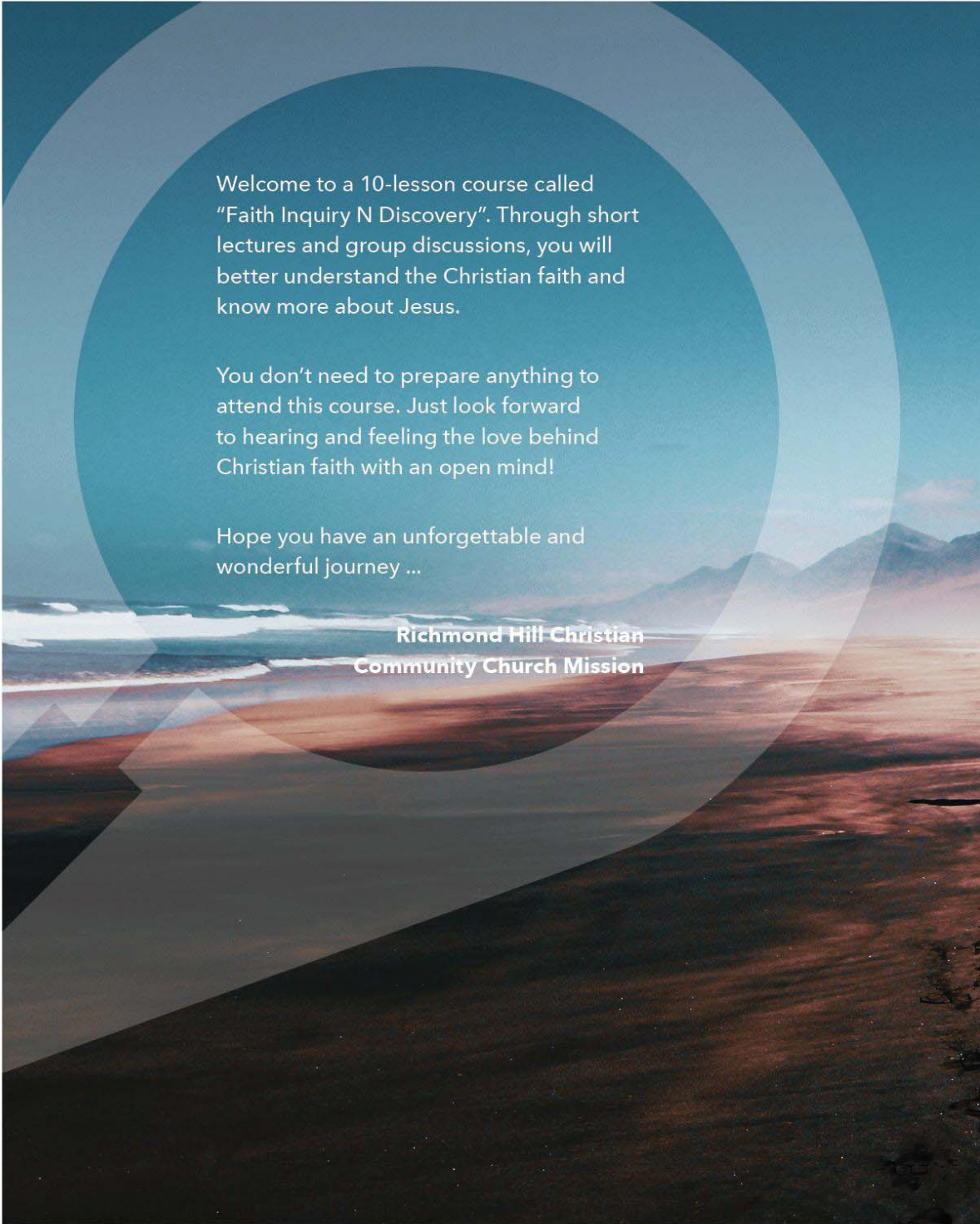


- Does God Really Exist? (是否真有神的存在?)
- God and Human Suffering (上帝與人間的苦難)
- Why believe in Jesus? (為甚麼要我信耶穌?)
- On Human Goodness and Evil (成聖、成仙、成佛、成人)
- This Life and The Life To Come (今生、來世)

APPENDIX G

The participant's FIND Handbook (English)





Welcome to a 10-lesson course called
"Faith Inquiry N Discovery". Through short
lectures and group discussions, you will
better understand the Christian faith and
know more about Jesus.

You don't need to prepare anything to
attend this course. Just look forward
to hearing and feeling the love behind
Christian faith with an open mind!

Hope you have an unforgettable and
wonderful journey ...

**Richmond Hill Christian
Community Church Mission**



Section I:

Does God exist?

Introduction:

The existence of God can be proved by evidence and witnesses.

The Theory of Evolution and Natural Selection cannot fully explain all the wonderful designs in living things.

By exploring the origin of the universe, life, and human beings, we find out that there is a designer and creator at the source-God.

Content Highlights:

1. **How do I know that God exists?**
 - Nature shows that there exists a creator. (Roman 1:19 -20; Psalm 19:1-4)
 - Many witnesses have actually experienced God. (John 21:30-31)
 - People can see God from Jesus. Jesus is God incarnate. (John 1:14; 1 John 1:1-2)
2. **What are the inadequacies of the Theory of Evolution and Natural Selection?**
 - Specified complexity noted in nature indicates that nature is not formed by accident. There must be a creator designing and creating the universe.
 - The evolution of living things is neither slow nor passive, but fast and proceeds according to wisdom.
3. **Did the universe, life; and humans have a starting point?**
 - The Big Bang Theory proposes that there was a starting point for the universe. This agrees with the Bible's account of God's creation.
 - The origin of life is very complex and life can only occur in the extremely delicate and appropriate earth environment. This implies God's creation.
 - From the study of human genetics, all humans originated from the same ancestor as described by the holy Scripture.

Conclusion:

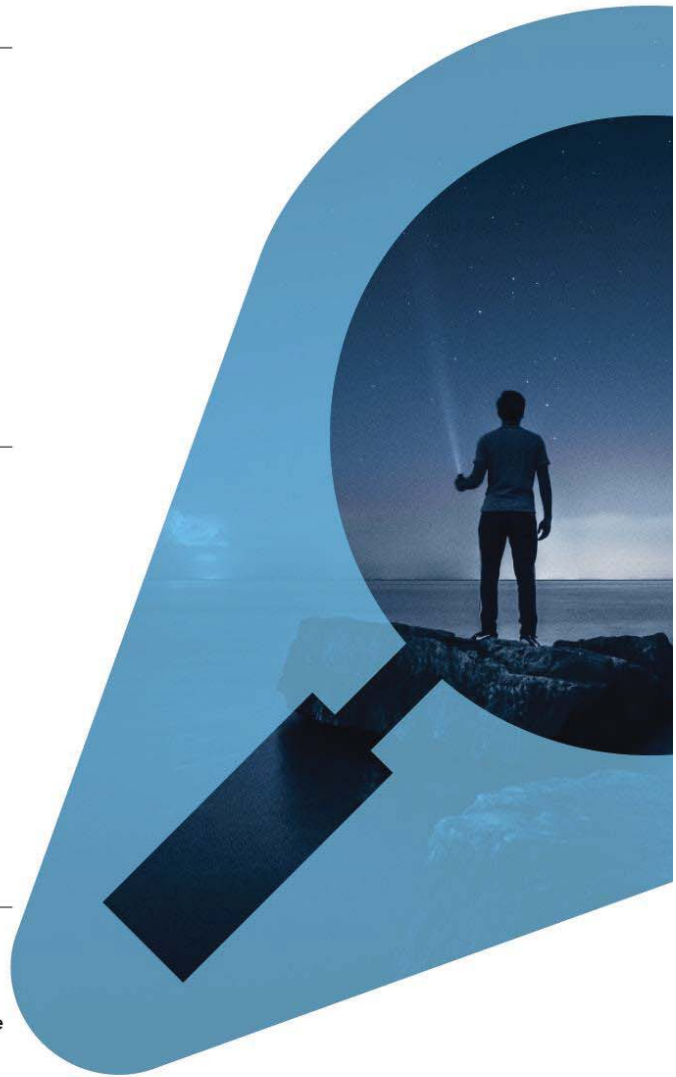
Natural study; and scientific and historical research all indicate that God exists. If there is a God, it is the God that Christians believe in.

Scripture:

"For since the creation of the world, God's invisible qualities - His eternal power and divine nature - have been clearly seen, being understood from what has been made, so that people are without excuse." (Romans 1:20)

Reflections:

- What in nature amazes me and indicates to me the existence of God?
- How does this supernatural creator relate to me?
- Why does God create the universe and lives in it?

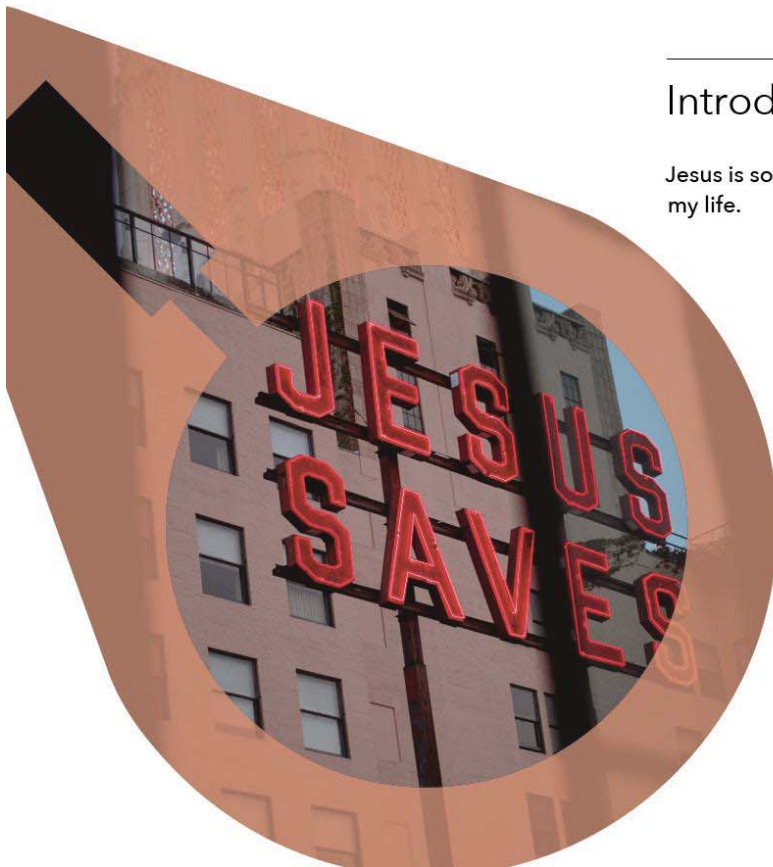


Section II:

Why should I believe in Jesus?

Introduction:

Jesus is so important to me! He has transformed my life.



Content Highlights:

1. How is Jesus different from other historical figures?
 - There are many great people in Chinese history. Why should I study a Jew named Jesus?
 - To know Jesus is to build a relationship with Him and experience His presence every day.
2. What is unique about Jesus in history?
 - Great religious leaders usually have special qualities to attract their followers.
 - Jesus lived on earth for only 33 years. He preached for about three years. Jesus did not travel to many places. He was not highly educated. But He had extraordinary charisma.
 - He directly changed the lives of people and brought unbelievable influences to the world.
3. What power does Jesus have?
 - He has the power of life.
 - For hundreds of years after Jesus died, Christians have persevered in preaching at the cost of their lives. His followers believed that Jesus is the real God who resurrected from death. Jesus had changed the lives of His followers.
 - Christians often experience the presence of Jesus and the true power when being with Him.

Conclusion:

Do you believe Jesus can change your life?

Scripture:

Jesus said, "I have come that they may have life, and have it to the full." (John 10:10b)

Reflections:

- Do you know Jesus? What's so special about Him?
- Did your relatives or friends tell you how their lives have been transformed by Jesus?
- Would you like to know more about Jesus and build a closer relationship with Him?

Section III:

Is the Bible inspired by God? Are the records in the Bible reliable?

Introduction:

The acts and deeds of Jesus are also documented in non-Christian literature and are not fictitious.

The four Gospels in the Bible are historical, objective, and reliable records of people and events.

The Gospels books are God's revelations to people.

Content Highlights:

1. **Can Jesus' records be found in non-Christian literature?**
 - There are Non-Christian records of Jesus written by Roman historians and lawyers, Jewish historians and Judaism classics writers. In spite of their different points of view, these writers have the following common descriptions of Jesus:
 - Jesus really existed in history. He was described as a wise teacher during his lifetime and He promulgated new moral standards.
 - Jesus had transcendental power.
 - Jesus was prosecuted and convicted by Roman Magistrate Pilate and was executed by crucifixion. The sky turned unusually dark at the time of his death.
 - After Jesus died, His followers crazily worshipped Jesus and persevered to preach that Jesus was God, regardless of circumstances and at all costs, even at the risk and cost of their lives.
2. **Are the records in the four Gospels in the Bible reliable?**
 - The Gospels books are biographies and historical writings, with sound writing motives.
 - The historical data is reliable. The time of writing was not long after the occurrence of the events. There were still firsthand witnesses at the time of writing.
3. **Are the Four Gospels in the Bible the words of God?**
 - The Four Gospels are God's revelation to man.
 - The descriptions and significance of the events in the Gospels are God's message to people of the world.

Conclusion:

The records of Jesus Christ in the Four Gospels in the Bible are revelations of God to man. They are reliable.

Reflections:

Now that the Bible has credibility, would I consider reading it seriously?

Scripture:

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." (2 Timothy 3:16)



Section IV:

Is God Jesus God incarnate on earth?

Introduction:

God gave people free will. He incarnated himself in Jesus, appeared on earth, and established relationships with people.

Content Highlights:

1. Why did God appear on earth?
 - God, who created the universe loves and cares for all people.
 - Through incarnation in Jesus, God saves people from sins, gives them new life and eternal life and restores harmonious relationship with them.
2. Is Jesus the incarnation of God?
 - Among the great religious leaders in history, only Jesus claimed to be God and had the authority to forgive sins.
 - . He performed many miracles to show that He is God.
3. How do we know that Jesus was not lying when He claimed to be God?
 - Jesus was not mentally ill, nor was He paranoid, or a delusional liar.
 - The truth is that He is the God He claims to be.

Conclusion:

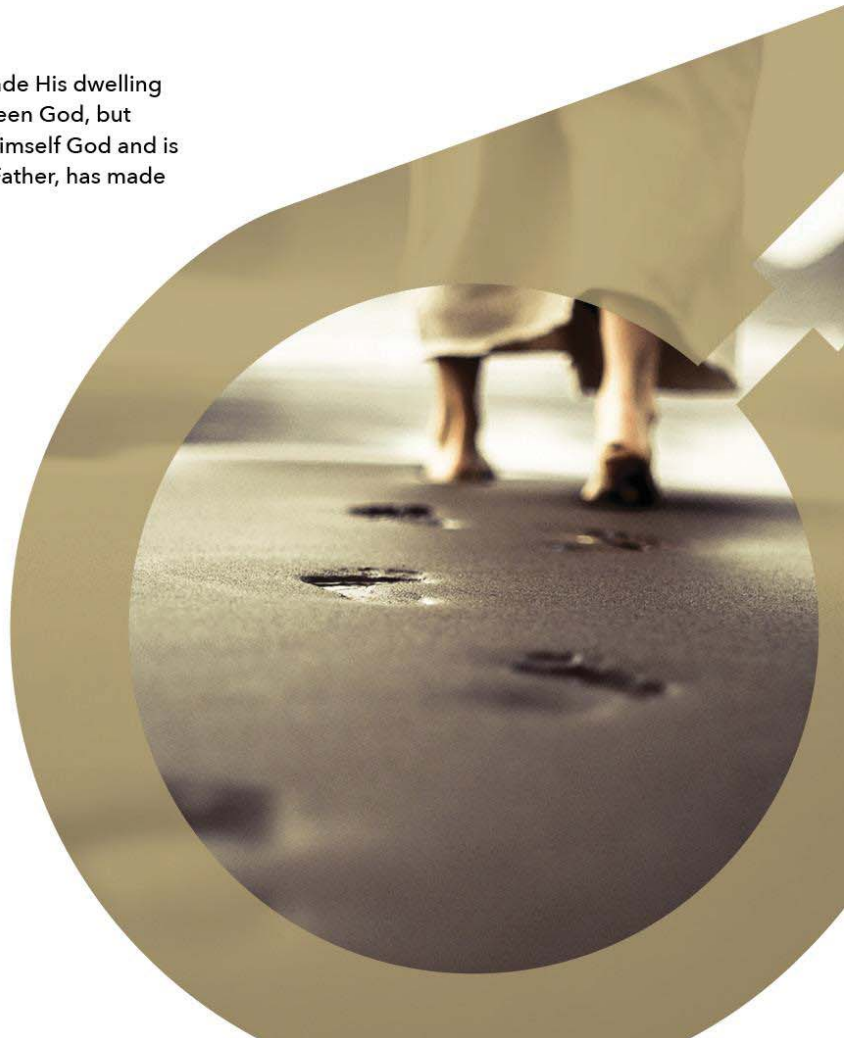
Jesus is the God He claims to be.

Reflections:

- Is Jesus really God?
- After listening to the short talk tonight, has my impression of Jesus changed?

Scripture:

"The Word became flesh and made His dwelling among us.....No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made Him known."(John 1:14,18)





Section V:

Why did Jesus have to suffer and die?

Introduction:

Jesus' suffering and death on the cross is related to you and me.

Content Highlights:

1. **What has God done for us by incarnation in Jesus?**
 - He set a model for all people: Although Jesus lived in a world full of sins, He maintained the highest moral standards in His life.
 - He walked with people. He is willing to undergo all sufferings with people.
 - He died for His people. He was willing to bear the curse and evil consequences of human sins.
 - Jesus' resurrection brings eternal life to people.
2. **What is the ultimate concern of a person?**
 - Aging, sickness and death are unavoidable.
 - Why should life be painful? Is there any justice?
 - Is there afterlife or eternal life? What is the ultimate destination of people?
3. **How does Jesus take ultimate care for us?**
 - Jesus is willing to die on the cross to redeem our sins.

Conclusion:

The sacrifice of Jesus shows us that God loves us, saves us from sins and gives us a new way out.

Scripture:

"But God demonstrates His own love for us in this: While we are still sinners, Christ died for us." (Romans 5:8)

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)

Reflections:

- How do I face my ultimate concern for life?
- How can Jesus' suffering and death help me address my ultimate concern in life?

Section VI:

Is Jesus really resurrected?

Introduction:

Science cannot explain the resurrection of the dead, but Jesus' resurrection was recorded in reliable historical documents.

Content Highlights:

1. What was recorded in anti-Christian literature?
 - Contemporaneous historians and writers recorded that after Jesus died, Jesus appeared to His followers. Thereafter, missionary activities broke out. His followers were not afraid of death and were willing to sacrifice their lives to spread the gospels.
2. Can there be other logical explanations for Jesus' resurrection?
 - Jesus did not die. He was unconscious and then woke up. This is impossible! Roman soldiers pierced the side of Jesus with a spear to make sure that Jesus had died. They had to do this in order to complete their task of execution of death penalty on Jesus, or they would have to bear the responsibility of failing their duty.
 - The disciples stole the body of Jesus. This is impossible! Roman soldiers guarded Jesus' tomb to prevent theft.
 - The disciples made false statements. It is not probable that all disciples would risk their lives to make false statements.
 - The disciples went to the wrong empty tomb. This is impossible! Jesus was buried in the tomb of a famous Jew, Joseph. Moreover, those Jewish religious leaders, who opposed Jesus could have taken out Jesus' body to prove that Jesus had not resurrected, but they did not do so.
 - The most probable and logical explanation is that Jesus is really resurrected.

3. Who has seen the resurrected Jesus?

- In addition to Jesus' disciples, as many as 500 people saw the resurrected Jesus.
- If 500 people saw Jesus at the same time it could not be a collective illusion.
- Apostle Paul recorded Jesus' resurrection 20 to 25 years after Jesus' death. He could not lie because many firsthand witnesses of the recorded events were still alive at that time.

Conclusion:

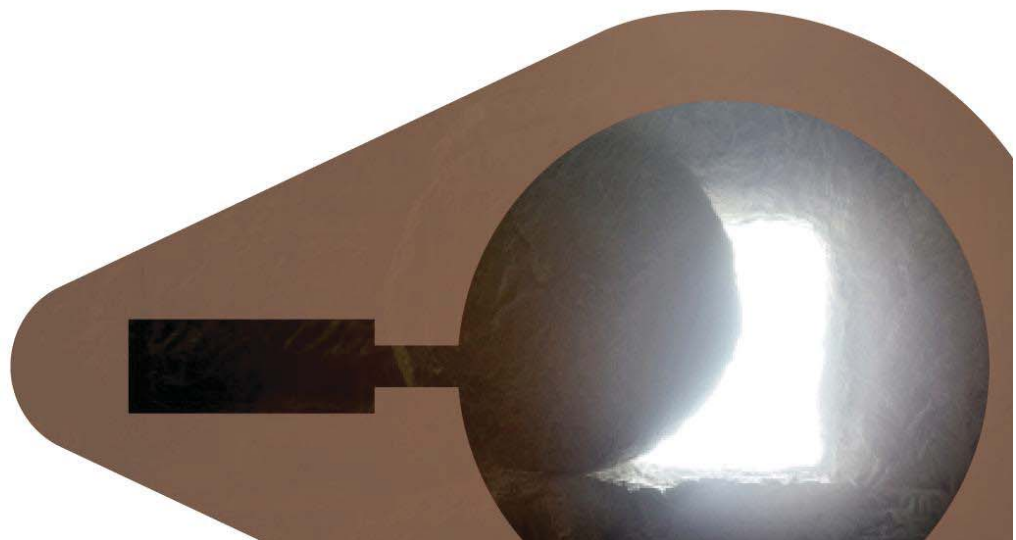
In human history, only Jesus can overcome death, for He has truly risen from death.

Scripture:

"After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God." (Acts 1:3)

Reflections:

- How does Jesus' resurrection relate to me?
- If Jesus was really resurrected how would it change my life?



Section VII:

How do the death and resurrection of Jesus relate to me?

Introduction:

Jesus' death and resurrection are closely related to us. They affect our present life.

Content Highlights:

1. Does anyone know where people will go after they die?
 - Only Jesus knows the answer because only Jesus died and was resurrected.
 - His promise: Those who believe in him will be resurrected after death and enter eternity.
 - "I am the resurrection and the life. The one who believes in me will live even though they die." (John 11:25)
 - "My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you I will come back and take you to be with me that you also may be where I am." (John 14:2-3)
2. Does the resurrected Jesus still exist today?
 - Jesus is still alive today. We can develop close relationship with him through praying to Him, and He really listens to our prayers. Jesus brings us hope for eternal life and brings transformation to our present life.
3. Are there testimonies of how Jesus has changed one's life?
 - Personal testimony of Dr. Milton Wen: When Dr. Wen was a young man, he was very proud of himself because of his outstanding academic achievements. One day, the Holy Spirit inspired him and let him see his transgressions. Dr. Wen was moved. He prayed to God in tears to confess his sins. God's forgiveness brings peace and life transformation to Dr. Wen. Through reading the Bible and praying Dr. Wen encountered God and developed a close relationship with God.

Conclusion:

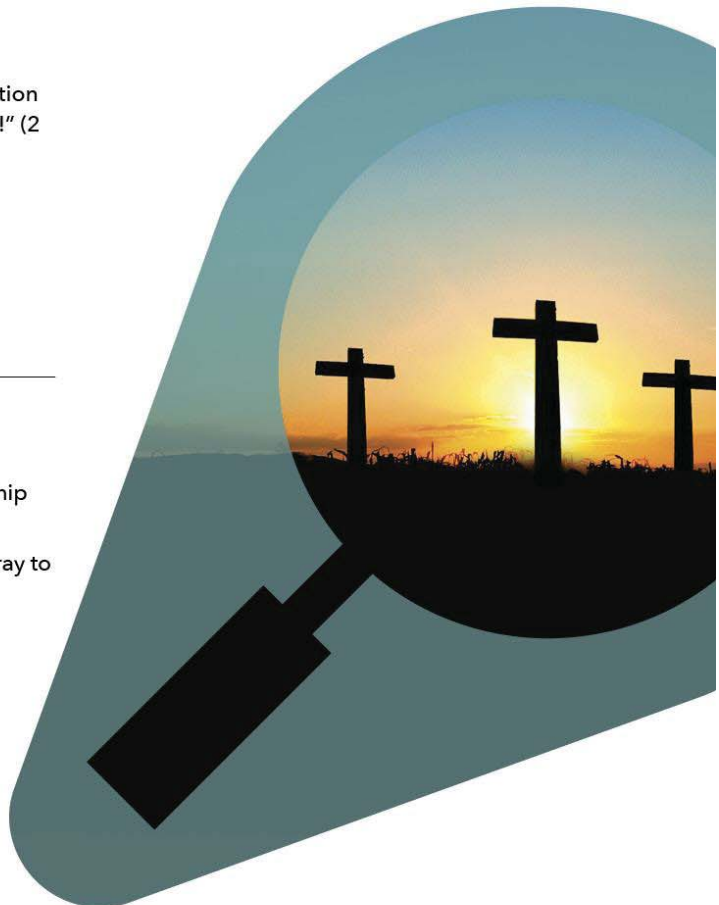
Building a relationship with the resurrected Jesus requires a willing heart and prayers as the first step.

Scripture:

"Therefore if anyone is in Christ the new creation has come. The old has gone, the new is here!" (2 Corinthians 5:17)

Reflections:

- How do I think about "building a relationship with God"?
- Are you willing to take the first step and pray to God?



Section VIII:

Christianity and Chinese Folk Beliefs

Introduction:

Chinese folk beliefs emphasize acquiring fortunes and avoiding the evil and misfortunes. These beliefs have weak foundations and they cannot help to improve personality or address people's ultimate concern.



Content Highlights:

1. What are the popular Chinese folk beliefs?

- Chinese folk beliefs include feng shui, fortune telling, physiognomy, reciting Buddhist scripture, moral acts, hell, etc.
- Believers believe that there are supernatural forces behind the physical world. These forces are in charge of human life and death. Some deities can bring wealth and fortunes to people and help relieve disasters.

2. Should you believe in a god who would satisfy your every whim?

- Parents who satisfy a child's every whim are certainly not good parents.
- Satisfying one's every whim would encourage greed and selfishness and would not enrich one's life or bring forgiveness or harmony in relationships.
- Life transformation is a real miracle.

3. What are the basis of folk beliefs?

- There are no rational bases for these beliefs. They are not based on facts.
- Supernatural powers one believes in could bring fear and insecurity.

Conclusion:

The supernatural powers believed in Chinese Folk Beliefs cannot be compared to the mighty transcendental power of Jesus. Jesus governs heaven and earth. He is full of power, and wisdom. He loves all people.

Scripture:

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27)

"You shall have no other gods before me." (Deuteronomy 5:7)

Reflections:

What are the beliefs of me and my family? Do such beliefs bring joy and peace?

Section IX:

Does God ignore human suffering?

Introduction:

The existence of suffering makes people doubt whether God is unable or unwilling to stop suffering.

Content Highlights:

1. Why does the all loving God tolerate suffering in the world?
 - People are free but sinful. God gives people freedom to choose what they want to do. However, they have to bear the consequences.
 - God will not take away man's freedom. Nor will He infinitely intervene in man's affairs with supernatural power.
2. Why doesn't the Almighty God stop suffering?
 - Suffering is inevitable in the process of growth. People will learn and become mature through suffering.
 - There is blessing in suffering. What people consider to be a dead end is often the starting point of a new route from God.
3. How do we face suffering?
 - Jesus' incarnation shows that God loves us and His resurrection shows that God is almighty.
 - The proper way to face suffering is to understand God's love and care and pray to Him to provide us with the strength and hope to walk through suffering with Him.

Conclusion:

The incarnation and resurrection of Jesus show that God is both loving and almighty. He can help us go through suffering with faith and provide us with the hope of eternal life.

Reflections:

Have I faced any suffering in my life? Who walked with me in my suffering?

Scripture:

Jesus said, "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (John 16:33)



Section X:

Stand firm in belief and have faith in eternity



Introduction:

The resurrection of Jesus brings hope to our current life and gives assurance of our eternal life.

Content Highlights:

1. Will there be afterlife?

- People with near-death experience say that consciousness still exists after death.
- They usually feel warm, see bright light, and experience happiness.
- There are also experiences of meeting great saints and awareness of the ultimate master.
- The resurrection of Jesus is an affirmative reference. Death is just a transition to a more perfect eternal state.

2. Is eternal life about the future only?

- Eternal life is not only about afterlife but also about the renewal of the current life.
- Believers of God will establish a relationship with God and beautifully experience the love and truth of God in this life.
- Christians are not afraid of death because they have confidence in eternal life.

3. If I choose to believe in Jesus. Do I have to give up my Chinese philosophy?

- Each of the three major branches of Chinese philosophy of life has its own merits.
- Confucianism: Each person has a conscience to distinguish what is right and wrong and to sympathize with other people's suffering. If such instinctive merits are fully developed in a person, this person will become a morally noble person.
- Taoism: Life is full of acting, coercion and hypocrisy. People should learn to return to nature and not to focus on matters before you.
- Buddhism: Nothing in this material world is constant and durable. We need to have the wisdom to learn to let go and live freely.
- Since Christian faith also cares about the physical, mental and spiritual wellness of believers, it is not necessary for Christ followers to abandon the wisdom of Chinese philosophy.

Conclusion:

Through Jesus Christ, Christians are able to establish harmonious relationships with God. With the promise of eternal life, Christians are able to pursue a perfect current life. Based on the above, Christianity exceeds all other religious beliefs.

Scripture:

"Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God." (John 1:12)

Reflections:

What is the most important decision in life? How should I make this decision?

You can receive Christ through prayer:

Lord Jesus, thank you for loving me. I know I am not perfect and always sins against you. Thank you for forgiving my sins and giving me eternal life.

Thank you for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord.

Take control of the throne of my life. Make me the kind of person You want me to be. In Jesus' name I pray, amen.



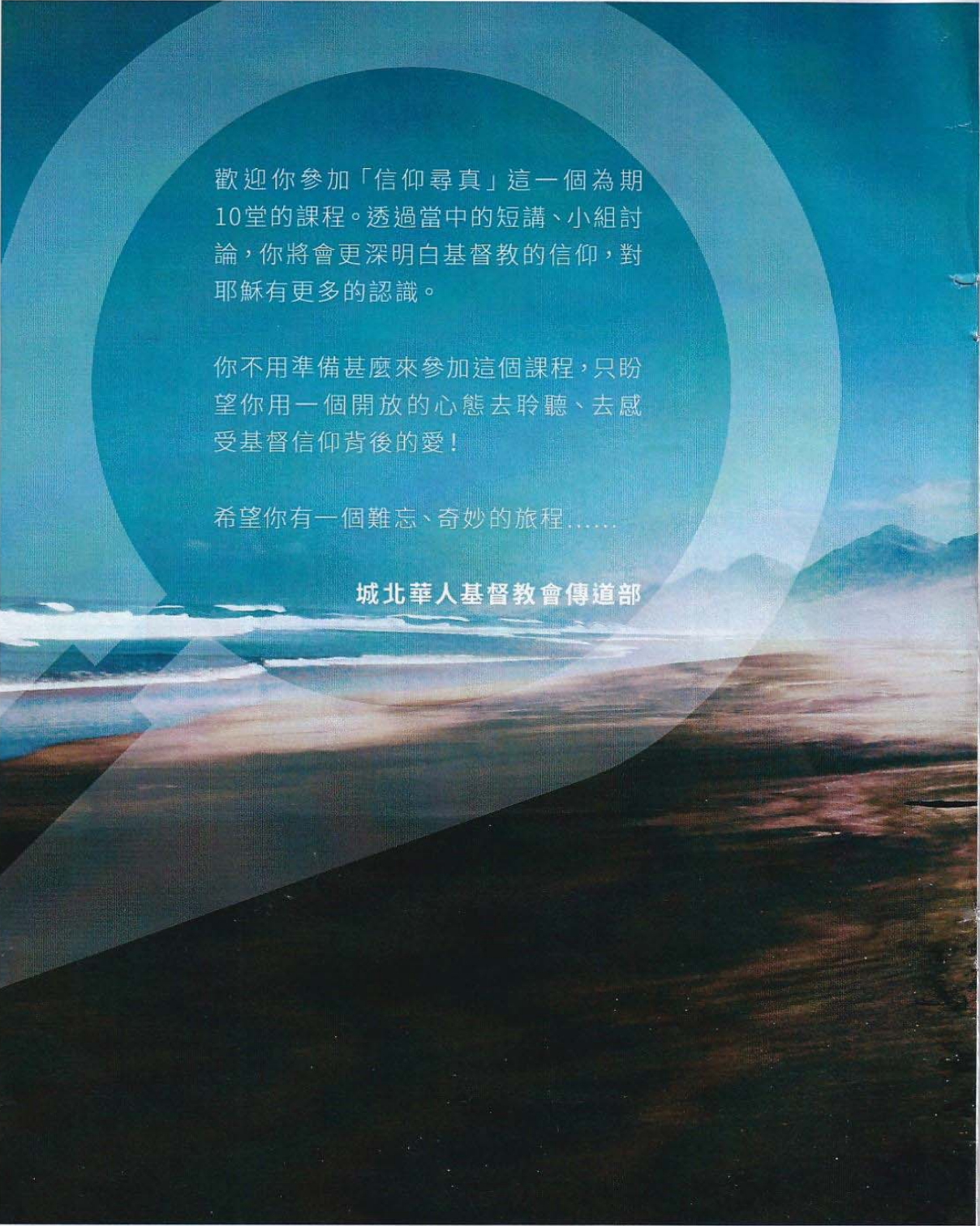
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Christian Community Church**

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APPENDIX H

The participant's FIND Handbook (Chinese)



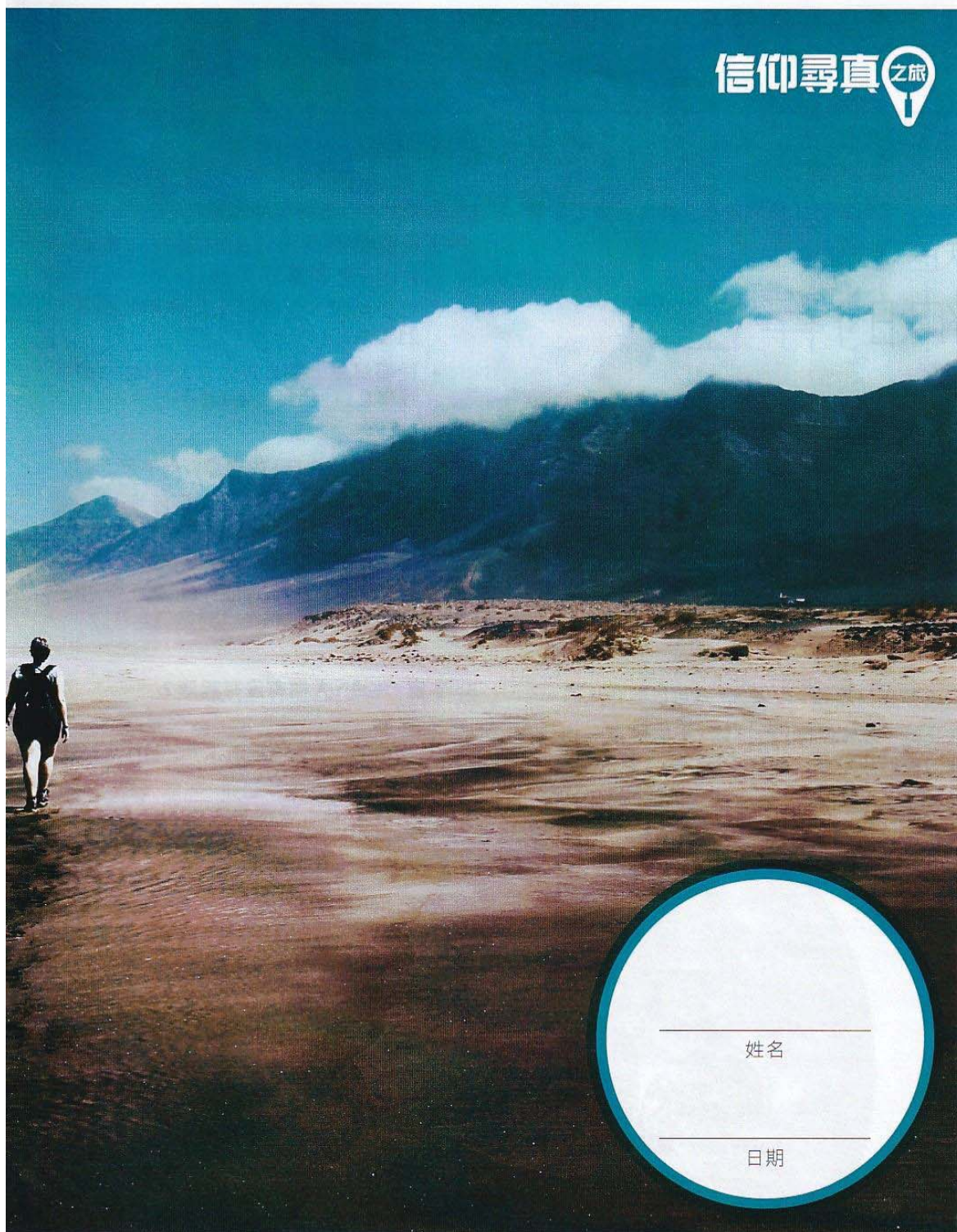


歡迎你參加「信仰尋真」這一個為期
10堂的課程。透過當中的短講、小組討
論，你將會更深明白基督教的信仰，對
耶穌有更多的認識。

你不用準備甚麼來參加這個課程，只盼
望你用一個開放的心態去聆聽、去感
受基督信仰背後的愛！

希望你有一個難忘、奇妙的旅程……

城北華人基督教會傳道部



姓名

日期

第一節：

是否真有 神的存在？

導論：

神的存在有證據、有證人，是可以看得見的。

進化論「適者生存」的論述，不能解釋一切生物的奇妙設計。

探索宇宙、生命、人類的起源，可以知道在源頭有一位原動者—神。

內容重點：

1. 從那裡可以看得見神的存在？

- 大自然指向一位創造的神。(羅馬書 1:19-20; 詩篇19:1-4)
- 很多見證人經歷過這位神。(約翰福音 21:24-25)
- 從耶穌身上看見神在人間顯現。(約翰福音1:14; 約翰壹書1:1-2)

2. 進化論「適者生存」的論述有何不足之處？

- 大自然蘊藏着「特定的複雜性」，並不出自偶然，而是出自一位匠心設計的創造者。
- 生物的進化實際上並非緩慢的，而是躍進的，也不是被動的，而是隱含智慧的。

3. 宇宙、生命、人類有沒有起源？

- 科學上的大爆炸論，指向宇宙有一個起始點，與聖經記述上帝的創造吻合。
- 生命的起源非常複雜，只能在極其微妙和合適的地球環境下出現，指向創造的上帝。
- 人類的起源，可以從現代人類的基因譜圖，追溯到同一根源，一如聖經記述。

結論：

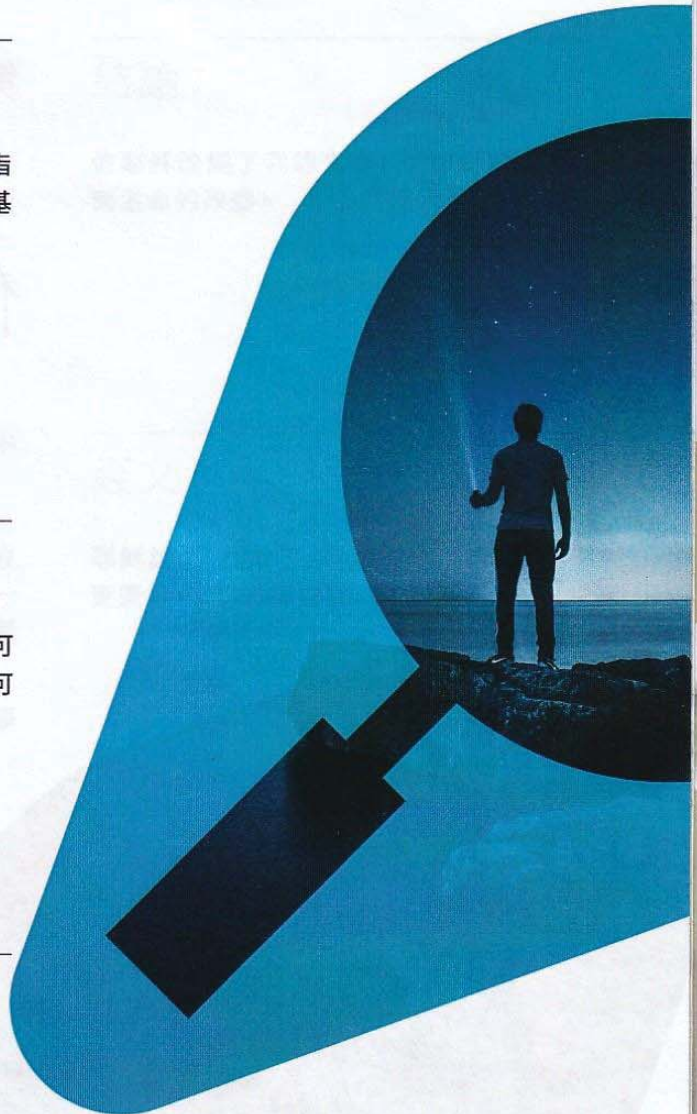
從大自然探索、科學理據、和歷史見證，都指向神的存在。如果真有神，那位「神」就是基督教所信仰的上帝。

經文：

「自從造天地以來，神的永能和神性是明明可知的，雖是眼不能見，但藉著所造之物就可以曉得，叫人無可推諉。」羅馬書1:20

思想：

- › 大自然有甚麼奇妙令我驚嘆？令我窺見一位創造者的存在？
- › 一位超自然的創造者，與我有何關係？
- › 神為甚麼要創造這宇宙和其中的生命？

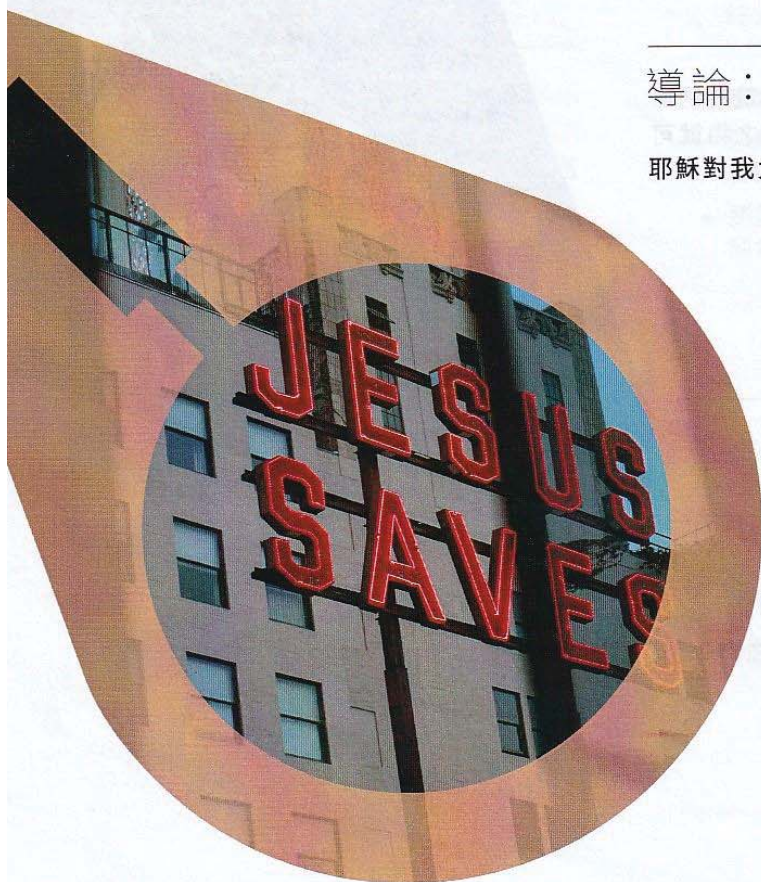


第二節：

我為何要 信耶穌？

導論：

耶穌對我太重要了！他扭轉了我的生命。



內容重點：

1. 耶穌與其他歷史人物有甚麼不同？

- 中國歷史上有很多偉大的人物，為甚麼要研究一位叫耶穌的猶太人？
- 認識耶穌是與他建立關係，經歷每天與他親切同在的關係。

2. 耶穌在歷史上有何獨特的現象？

- 偉大宗教創造者，都有特別的條件吸引信眾。
- 耶穌只有33歲，公開傳教活動不超過三年，去過的地方既不多，又無高深教育，但魅力非比尋常。
- 他直接影響人的生命。他帶來的影響力，是無法解釋的。

3. 耶穌的魅力是一種甚麼的力量？

- 是一種生命力！
- 基督徒受逼迫幾百年間，冒死傳福音，所信的耶穌是死而復活的真神。他改變了基督徒的生命。
- 信徒經常體驗到與耶穌同在所帶給他們真實的力量。

結論：

信耶穌改變了我的生命。你信耶穌也可以得到生命的改變。

經文：

耶穌說：「我來了，是叫人得生命，並且得的更豐盛。」約翰福音10:10

思想：

- › 你認識耶穌嗎？他有甚麼特別之處？
- › 你有沒有親戚或朋友，對你述說他們的生命被耶穌改變？
- › 你願意更深入認識耶穌、與他建立深切的關係嗎？

第三節：

聖經是 神的啟示？ 它的記載 可靠嗎？

導論：

耶穌的事蹟，有非基督教的文獻記載，不是虛構的。

聖經四卷福音書，有歷史性、客觀性、是可靠的記載。

福音書是上帝對人的啟示。

內容重點：

1. 非基督教的文獻有耶穌的記載嗎？

- 非基督教文獻，包括羅馬帝國歷史學家、律師、猶太歷史學家、猶太教經典等，對耶穌的記載，雖具不同觀點，都分別有如下的陳述：
 - ▷ 耶穌真有其人，在生時，被描述為有智慧的教師，頒佈新的道德標準。
 - ▷ 耶穌擁有超然能力。
 - ▷ 耶穌被羅馬地方官彼拉多判刑，受羅馬十字架死刑。死時有不尋常的天黑。
 - ▷ 耶穌死後，曾經跟隨耶穌的人，不顧一切、瘋狂地願意犧牲生命，去宣揚耶穌是神，而且在生命威脅的壓迫下，不顧一切地敬拜、宣揚他。

2. 聖經四卷福音書的記載可靠嗎？

- 福音書屬人物傳記，歷史著作，有可靠的寫作意圖和動機。
- 歷史資料可靠：寫作年代與事件距離不遠；有第一代目擊見證人。

3. 聖經四福音書是上帝的話嗎？

- 是上帝對人的啟示。
- 福音書對事件的描述和其中的意義，都同樣是上帝向世人要傳遞的信息。

結論：

聖經四福音書對耶穌基督的記載，是上帝對人的啓示，是可靠的。

思想：

既然聖經有可信性，我會考慮認真的翻看它嗎？

經文：

「聖經都是神所默示的，於教訓、督責、使人歸正、教導人學義，都是有益的。」提摩太後書3:16



第四節：

耶穌是神在人間顯現？

導論：

神給人有自由意志，並以耶穌道成肉身，在人間顯現，與他們建立關係。

內容重點：

1. 為什麼神要在人間顯現？

- 創造宇宙生命的神，對人類滿有愛與關懷，藉耶穌的肉身來到世上，將人從罪惡拯救出來，與神復和，得著新生命，並有永生的盼望。

2. 耶穌是否神的顯現？

- 歷史上偉大宗教領袖之中，只有耶穌宣稱自己是神，有赦罪的權柄。
- 他也行了很多神蹟，去顯明自己是神。

3. 耶穌宣稱自己是神，是否可信？

- 耶穌不可能患精神病、妄想症，也不可能是處心積慮的大騙子，唯一最可信的，就是他是自己所宣稱的神。

結論：

耶穌是他自己所宣稱的神。

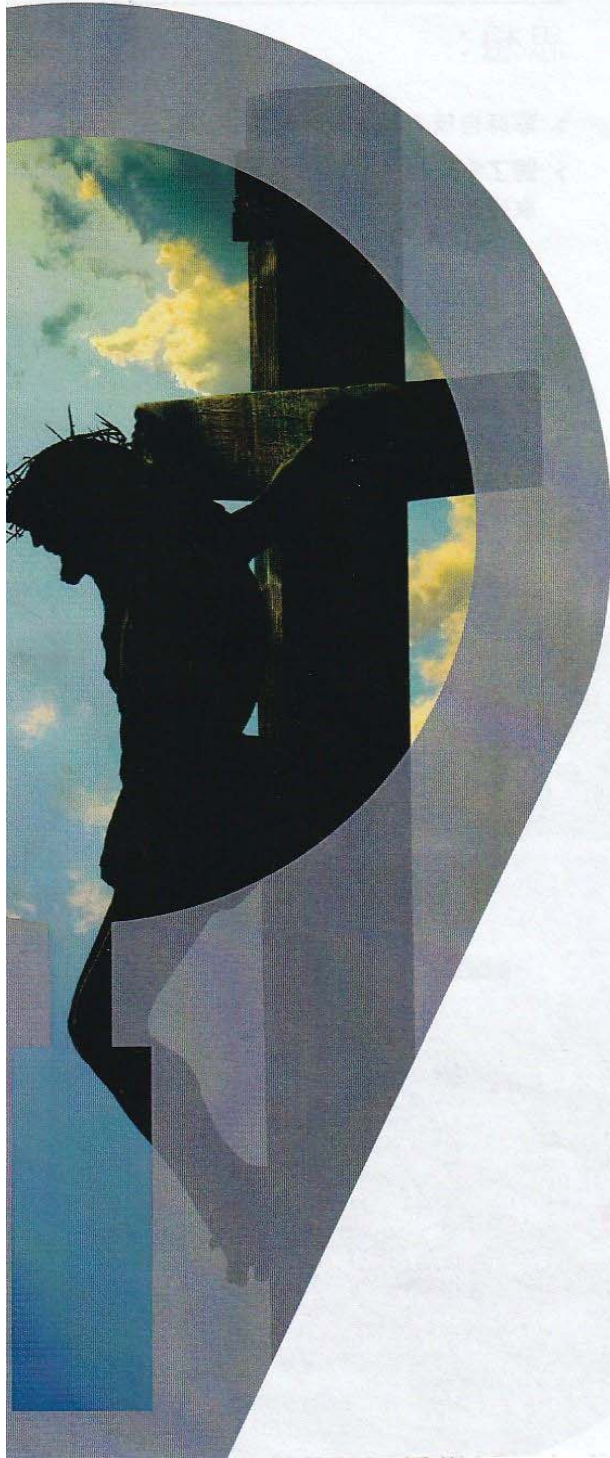
思想：

- › 耶穌自稱為神，是否可信？
- › 聽了今天晚上的短講之後，我對耶穌的印象有改變嗎？

經文：

「道成了肉身，住在我們中間，充充滿滿有恩典，有真理。... 從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。」約翰福音 1:14, 18





第五節：

耶穌 為甚麼要死？ 要受痛苦？

導論：

耶穌來到世上，受苦和被釘死在十字架上，與
你和我都有關。

內容重點：

1. 神在人間顯現，為我們做了甚麼事？

- 作人的典範：雖然活在罪的世界裏，仍然保持最高道德水平。
- 與人同行：甘願與人經歷一切的苦難。
- 承擔死亡：願意為人類承擔罪的咒詛和惡果。
- 復活與重生：耶穌復活，為人類帶來永恆的出路。

2. 甚麼是人生終極關懷的事？

- 生老病死，無可避免。
- 人生為何要受痛苦？公平、公義何在？
- 人死即燈滅？死後有永生？人的終極去處是哪裡？

3. 耶穌如何為我們承擔終極關懷的事？

- 耶穌甘願在十字架上被釘死，代我們承擔罪的工價。

結論：

耶穌的死，向我們表達神愛我們，給痛苦和死亡一條新的出路。

經文：

「唯有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明瞭。」羅馬書5:8

「因為罪的工價乃是死，惟有神的恩賜，在我們的主耶穌基督裏，乃是永生。」羅馬書6:23

思想：

- › 我如何面對人生終極關懷的問題？
- › 耶穌的受苦與受死，如何幫助我解決人生終極關懷的問題？

第六節：

耶穌真的 復活了？

導論：

科學不能解釋死人復活，但耶穌復活有可靠的歷史文獻作證。

內容重點：

1. 反基督教的文獻怎麼說？

- 同年代的史學家、文學家，記載耶穌死後，耶穌曾向信徒顯現，「並且爆發傳教活動，藐視死亡，自願奉獻自己生命」。

2. 其他解釋更合邏輯？

- 耶穌只是昏迷後醒過來？不可能！羅馬士兵用矛槍刺穿耶穌肋旁，才能完成執行死刑的任務，不然要付上失職的責任。
- 門徒偷走耶穌屍體？不可能！有羅馬士兵看守墳墓，防止偷屍。
- 門徒作假宣告？不可能！門徒不可能全部都作假口供，又或寧死也堅持說謊話。
- 門徒去錯了空墳墓？不可能！讓出墳墓葬耶穌的是有名的猶太人約瑟。而且，反對耶穌的猶太宗教領袖，可以拿出耶穌的屍體，證明耶穌沒有復活，但他們沒有這樣做。
- 最可能及最可信的解釋，是耶穌真的復活了。

3. 甚麼人見過復活的耶穌？

- 除了耶穌的門徒外，有多達500人一同看見復活了耶穌顯現。
- 500人同時看見耶穌，不可能是集體幻覺。
- 使徒保羅記載這事，早於耶穌死後、復活後20-25年，當時很多見證人還在世，可作見證。

結論：

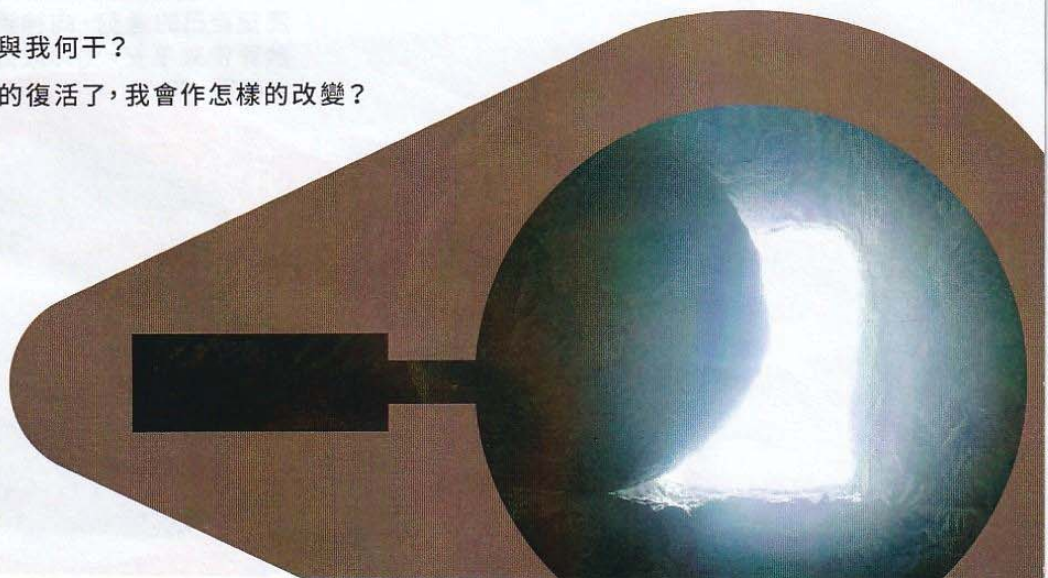
人類歷史中，能勝過死亡的，只有耶穌，因他真的復活了。

經文：

「他受害之後，用許多的憑據將自己活活地顯給使徒看，四十天之久向他們顯現，講說神國的事。」使徒行傳 1:3

思想：

- › 耶穌的復活與我何干？
- › 如果耶穌真的復活了，我會作怎樣的改變？



第七節：

耶穌的 死和復活， 與我何干？

導論：

耶穌的死與復活，與你和我都息息相關，和當下的人生不能分開。

內容重點：

1. 有誰知道人死後往哪裡？

- 只有耶穌知道，因只有他死而復活。
- 他的應許：信他的人，死後有復活，進到永恆。
 - ▷ 「復活在我，生命也在我！信我的人，雖然死了，也必復活。」約翰福音 11:25
 - ▷ 「我去原是為你們預備地方去。我若去為你們預備了地方，就必再來接你們到我那裏去；我在哪裏，叫你們也在那裏。」約翰福音 14:2-3

2. 復活了耶穌今天還在嗎？

- 耶穌今天還活著，所以我可以跟他交談。祈禱不是打空氣，因為他聽到我的話，與我結成深刻的關係，不單對永恆有把握，對當下生命也有改變。

3. 有沒有個人經歷可以作證？

- 溫偉耀博士的個人見證：一位成績優越而又驕傲的青年，因聖靈感動而看清楚自己的過犯，向神流淚認罪，神的赦罪帶來平安，生命改變，在讀經中與主相遇，建立了親密的關係。

結論：

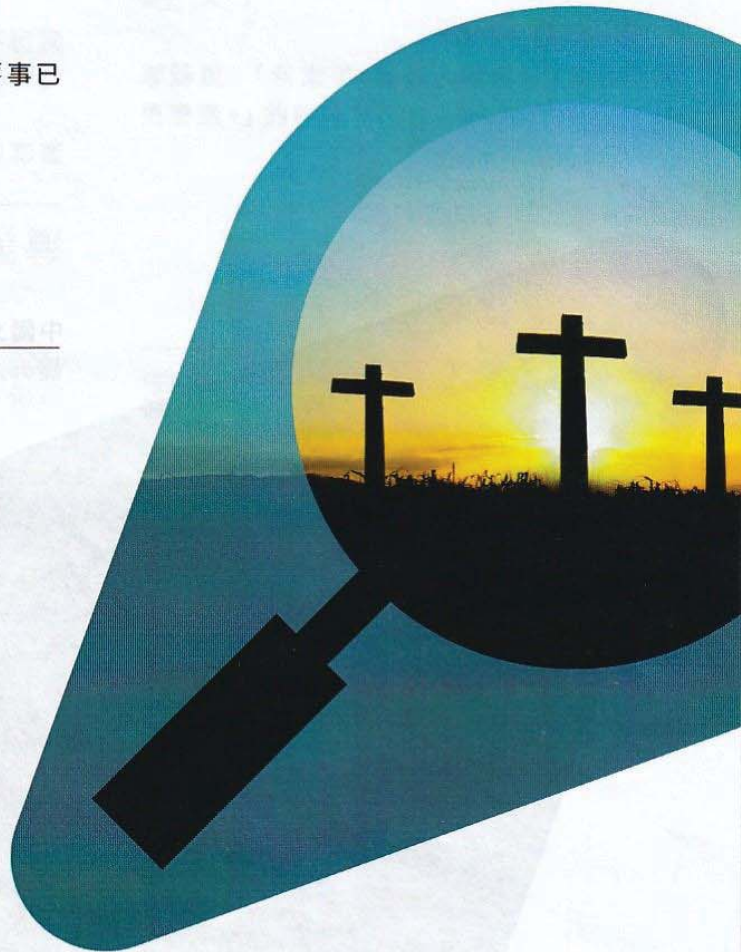
與復活了耶穌建立關係，需要有意願的心，
以祈禱踏出第一步。

經文：

「若有人在基督裏，他就是新造的人，舊事已過，都變成新的了。」哥林多後書 5:17

思想：

- › 我對「和神建立關係」有甚麼想法？
- › 你願意作祈禱，踏出第一步嗎？
（請參閱封底的禱文）



第八節：

基督教 與中國 民間信仰

導論：

中國民間信仰，趨吉避凶，但基礎薄弱，不能
提昇人格，亦無終極把握。



內容重點：

1. 中國民間流行信甚麼？

- 包括風水、算命、面相、術數、念佛、積德、招魂、招渡、西天，地獄等。
- 相信現實世界背後有超自然力量，掌管人的生死禍福，某些神靈會令人發財致富、消災解難。

2. 「有求必應」是否可信？

- 即如有求必應的父母未必是好父母。
- 有求必應鼓勵貪婪、自私，並不帶來生命上的豐盛，或關係上的和諧與饒恕。
- 生命的改變才是真正的神蹟。

3. 民間信仰的基礎是甚麼？

- 沒有理性的基礎，也未必有事實的根據。
- 超自然力量的帶有恐懼，沒有安全感。

結論：

民間所信的超然力量，遠不及主宰天地、充滿能力智慧，願意看顧同行的耶穌。

經文：

「我留下平安給你們，我將我的平安賜給你們；我所賜的，不像世人所賜的。你們心裏不要憂愁，也不要膽怯。」約翰福音14:27

「除了我以外，你不可有別的神。」申命記 5:7

思想：

我和我的家人倚靠甚麼信仰？是否帶來平安喜樂？

第九節：

神漠視 人間苦難？

導論：

苦難的存在令人懷疑：至善的神不能制止苦難，或是全能的神不願制止苦難？

內容重點：

1. 至善的神為何容忍世上的苦難？

- 人有自由和罪性，人想做的神都容許，但人要承擔後果。
- 神不會取消人的自由，亦不會無限地以超自然的力量，介入人的事情。

2. 全能的神為何不制止苦難？

- 痛苦是成長的必然過程，但同時會帶來人生歷練。
- 苦難中有祝福，人看為是絕路的事，往往是神奇妙作為的起點。

3. 如何面對苦難的打擊？

- 耶穌道成肉身表達了神的愛，他的復活表達了神的全能。
- 認識神的愛與關懷，求他賜力量，與他同行，有盼望地渡過苦難。

結論：

耶穌道成肉身，死而復活，表明神既至善又全能，讓人在苦難中有把握渡過，且有永生的盼望。

思想：

我曾否面對苦難？是誰與我同行渡過？

經文：

耶穌說：「我將這些事告訴你們，是要叫你們在我裡面有平安。在世上，你們有苦難；但你們可以放心，我已經勝了世界。」(約16:33)

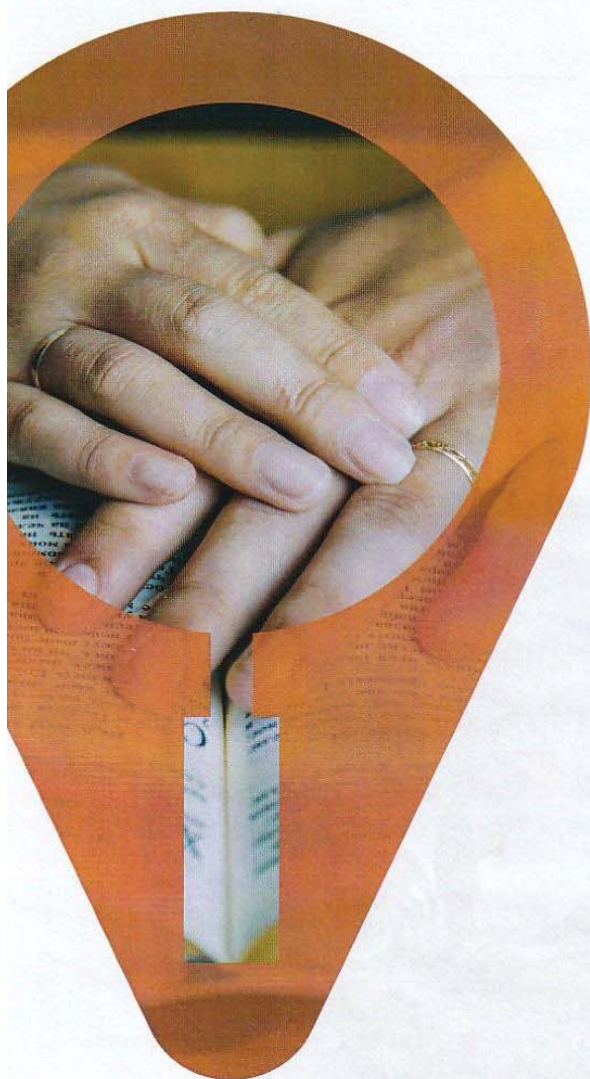


第十節：

立足信仰， 抉擇永恆

導論：

耶穌復活帶來今生的盼望和永恆生命的把握。



內容重點：

1. 在世生命結束後，還有延續嗎？

- 瀕死經驗提供了人死後的狀態，仍有意識存在。
- 大部分的經歷是有溫暖、光輝、愉快的感覺。
- 也有經歷遇見偉大靈體，意識到終極的主宰。
- 耶穌復活，帶來肯定的參考，死亡只是過渡至更完美的永恆狀態。

2. 永恆的生命是否只是將來的事？

- 永恆的生命不單是關乎來生、也關乎在當下的生命更新。
- 認識神的信徒，與神建立關係，今生經驗到神的愛與真實，有美麗的體會。
- 基督徒面對死亡不懼怕，有安全感，因為對永恆的延續有把握。

3. 抉擇信耶穌，是否必須放棄中國人生哲學？

中國三大大人生哲學，各有可取之處：

- 儒家：人有是非、同情之心，把善端擴充，成為道德高尚的人。
- 道家：人生太多造作，變得勉強和虛偽，要學習復返自然，不以眼前為準。
- 佛家：世間事物變化無常，是不能抓住的，以智慧眼光看透，學會放下自在，不必執著。
- 基督教信仰也是安身立命，不必反對或放棄中國人生智慧。

結論：

基督信仰透過耶穌基督，與生命的主宰建立關係，把握永恆生命的應許，作更完美的人生追尋，遠勝其他信仰。

經文：

「凡接受耶穌的，就是信他名的人，他就賜給他們權柄，作神的兒女。」約翰福音1：12

思想：

甚麼是人生最重要的抉擇？我該怎樣作這抉擇？

如果你願意相信耶穌，
請作以下禱告：

主耶穌啊！感謝你愛我。我知道自己不完全，
時常犯罪得罪你。

感謝你為我的罪，死在十字架上，讓我的罪
得著赦免，有永生的盼望。雖然我認識你不
深，但我願意憑信心打開心門，接受你作我
的救主和生命的主。求你管理我的一生，成
為你所喜悅的人。

奉主耶穌的名禱告，阿們！



城北華人基督教會

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APPENDIX I

Pre-FIND Survey Questions

1. I am:

- ☐ Christian
- ☐ Catholic
- ☐ Buddhist
- ☐ Atheist
- ☐ No region
- ☐ Others

2. Age:

- ☐ 35 below
- ☐ 36-45
- ☐ 46-55
- ☐ 56-65
- ☐ 66-75
- ☐ over 75

3. Sex:

- ☐ Male
- ☐ Female

4. How do I know the “FIND” program ?

- ☐ Church website
- ☐ Worship service
- ☐ Outreach activities (Golden Age Activity Center; line-dance; praise dance; ESL; sport; workshops & etc.)
- ☐ Fellowship/small group/Sunday school
- ☐ Spouse
- ☐ Relative
- ☐ Friend/colleagues
- ☐ Church friends
- ☐ Others

5. Who invite you to the "FIND" program?
- ☐ Myself
 - ☐ Spouse
 - ☐ Relative
 - ☐ Friend/colleagues
 - ☐ Church friends
 - ☐ Others
6. I know there is a church called RHCCC in the community before I attend the "FIND" program.
- ☐ Yes
 - ☐ No
7. I heard about Dr. Milton Wan before I attend the "FIND" program.
- ☐ Yes
 - ☐ No
8. I was invited to the "FIND" program more than one time.
- ☐ Strongly Disagree
 - ☐ Disagree
 - ☐ Somewhat Disagree
 - ☐ Somewhat Agree
 - ☐ Agree
 - ☐ Strongly Agree
9. I feel the genuineness of my friend who invites me to the "FIND" program.
- ☐ Strongly Disagree
 - ☐ Disagree
 - ☐ Somewhat Disagree
 - ☐ Somewhat Agree
 - ☐ Agree
 - ☐ Strongly Agree
10. I feel bad to refuse to attend the "FIND" program.
- ☐ Strongly Disagree
 - ☐ Disagree
 - ☐ Somewhat Disagree

- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

11. The ten session's duration of the "FIND" program is too long.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

12. I join the "FIND" program with a causal attitude. (No expectation)

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

13. I may change my perception about Christianity after attending the "FIND" program.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

14. I heard about Jesus before I attend the "FIND" program.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

15. I do not know Jesus before I attend the “FIND” program.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

16. I feel more comfortable to attend the “FIND” program than the Evangelical meeting.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

17. I pray to God sometimes.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

18. I believe a man dies the way a lamp goes out (人死如灯灭) and there is no eternal life.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

19. I do not understand why Christian always talk about LOVE.

- ☐ Strongly Disagree
- ☐ Disagree

- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

20. I believe Christianity is a Western religion.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

21. I believe Christianity guides people towards good like other religions (導人向善).

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

22. I do not feel I have connection with Jesus.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

23. I believe there is God in this world.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

24. I think it is boring to talk about Jesus.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

25. I believe Christianity does not contradict with Chinese philosophy, ethnic and Confucius belief.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

26. I can freely express my opinion about Christianity in the small group discussion.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

APPENDIX J

Pro-FIND Survey Questions

1. I have heard about the gospel before I attend the “FIND” program.
 - ☐ Yes
 - ☐ No

2. If yes, where?
 - ☐ Evangelistic Meeting
 - ☐ FIND program
 - ☐ Alpha
 - ☐ Church
 - ☐ Friend/colleagues
 - ☐ Media

3. I will continue to attend RHCCC activities. Please check all apply.
 - ☐ FIND program
 - ☐ Evangelistic Meeting
 - ☐ Workshops
 - ☐ Golden Age Activity Center
 - ☐ Worship service
 - ☐ Fellowship/Small group
 - ☐ Sunday school
 - ☐ Outreach activities (line-dance; praise dance; ESL; and sports)

4. Which of the following activities I like the most of the “FIND” program ? Please check all apply.
 - ☐ Dr. Milton’s video
 - ☐ Prayer
 - ☐ Small group
 - ☐ Personal Testimony
 - ☐ Singspiration
 - ☐ Dinner

5. I find it helpful to my daily life through Dr. Wan's video presentation. Please check all apply.
- ☐ Meaning of life
 - ☐ Daily Life
 - ☐ Interpersonal Relationship
 - ☐ Peace
 - ☐ Answer some of my questions about religion
 - ☐ Family
 - ☐ Career
6. My overall impression of the "FIND" program is good.
- ☐ Strongly Disagree
 - ☐ Disagree
 - ☐ Somewhat Disagree
 - ☐ Somewhat Agree
 - ☐ Agree
 - ☐ Strongly Agree
7. The "FIND" program is a relax platform for seekers to know about Christianity.
- ☐ Strongly Disagree
 - ☐ Disagree
 - ☐ Somewhat Disagree
 - ☐ Somewhat Agree
 - ☐ Agree
 - ☐ Strongly Agree
8. I will recommend the "FIND" program to my friends.
- ☐ Strongly Disagree
 - ☐ Disagree
 - ☐ Somewhat Disagree
 - ☐ Somewhat Agree
 - ☐ Agree
 - ☐ Strongly Agree
9. I feel the genuineness of my friend who invites me to the "FIND" program.
- ☐ Strongly Disagree
 - ☐ Disagree
 - ☐ Somewhat Disagree

- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

10. I feel bad to refuse to attend the “FIND” program.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

11. The ten session’s duration of the “FIND” program is too long.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

12. I join the “FIND” program with a casual attitude. (No expectation)

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

13. I have changed my perception about Christianity after attending the “FIND” program.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

14. I heard about Jesus before I attend the "FIND" program.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

15. I do not know Jesus before I attend the "FIND" program.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

16. I feel more comfortable to attend the "FIND" program than the Evangelical meeting.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

17. I pray to God sometimes.

- ☐ Strongly Disagree
- ☐ Disagree
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- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

18. I believe a man dies the way a lamp goes out (人死如灯灭) and there is no eternal life.

- ☐ Strongly Disagree
- ☐ Disagree

- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

19. I do not understand why Christian always talk about LOVE.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

20. I believe Christianity is a Western religion.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

21. I believe Christianity guides people towards good like other religions (導人向善).

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
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- ☐ Agree
- ☐ Strongly Agree

22. I do not feel I have connection with Jesus.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

23. I believe there is God in this world.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

24. I think it is boring to talk about Jesus.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

25. I believe Christianity does not contradict with Chinese philosophy, ethnic and Confucius belief.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

26. I can freely express my opinion about Christianity in the small group discussion.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Somewhat Disagree
- ☐ Somewhat Agree
- ☐ Agree
- ☐ Strongly Agree

APPENDIX K

Pre-FIND Survey Questions in Chinese

「信仰尋真」問卷 (1)

1. 我是
 - ☐ 基督徒
 - ☐ 天主教徒
 - ☐ 佛教徒
 - ☐ 無神論者
 - ☐ 沒有宗教
 - ☐ 其他
2. 年齡
 - ☐ 35 以下
 - ☐ 36-45
 - ☐ 46-55
 - ☐ 56-65
 - ☐ 66-75
 - ☐ over 75
3. 性別
 - ☐ 男
 - ☐ 女
4. 我從哪方面聽過「信仰尋真」的課程？
 - ☐ 教會網頁
 - ☐ 教會崇拜
 - ☐ 教會外展活動 (金齡中心，排舞，讚美操，英文班，球類活動，講座等等。
 - ☐ 團契，小組，主日學
 - ☐ 配偶
 - ☐ 親人
 - ☐ 朋友/同事
 - ☐ 教會朋友
 - ☐ 其他
5. 誰邀請我參加「信仰尋真」的課程？

- ☐ 自己
 - ☐ 配偶
 - ☐ 親人
 - ☐ 朋友/同事
 - ☐ 教會朋友
 - ☐ 其他
6. 未參加「信仰尋真」之前，我已聽聞在烈治文山社區的城北教會。
- ☐ 是
 - ☐ 否
7. 未參加「信仰尋真」之前，我已聽聞溫偉耀博士此人。
- ☐ 是
 - ☐ 否
8. 我被親友邀請來參加「信仰尋真」課程超過一次。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意
9. 我感到邀請我來參加的朋友很誠懇。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意
10. 我感到不好意思推卻朋友的邀請。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意

11. 一連十次的課程太長。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

12. 我以平常心去參加這個課程。(沒有任何期望)

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

13. 參加「信仰尋真」之後，我可能對基督教信仰有不同的看法。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

14. 未參加「信仰尋真」之前，我已經聽過耶穌。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

15. 未參加「信仰尋真」之前，我不認識耶穌。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

16. 我覺得參加「信仰尋真」比較去佈道會，令我更感舒服。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

17. 我有時會祈禱。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

18. 我相信人死如燈滅，沒有永生。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

19. 我不明白為甚麼基督徒時常講「愛」。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

20. 我認為基督教是一套西方人的宗教。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

21. 我覺得基督教是其中一種導人向善的宗教。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

22. 我覺得耶穌跟我扯不上任何關係。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

23. 我相信這個世界有神。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

24. 我覺得講耶穌很沉悶。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

25. 我認為基督教跟中國儒家思想、道德、倫理沒有抵觸？

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

26. 小組討論讓我可以自由表達我對基督教信仰的看法。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

APPENDIX L

Pro-FIND Survey Questions in Chinese

「信仰尋真」問卷 (2)

1. 參加「信仰尋真」課程以前曾經聽過福音嗎？
 - ☐ 有
 - ☐ 沒有
2. 如果有，是從哪方面聽過福音？
 - ☐ 佈道會
 - ☐ 信仰尋真
 - ☐ 啟發課程
 - ☐ 教會
 - ☐ 親友/同事
 - ☐ 傳媒 (電台/電視/報紙/網上)
3. 我會繼續參加城北教會舉辦的節目。(可選擇多項)
 - ☐ 「信仰尋真」課程
 - ☐ 佈道會
 - ☐ 生活講座
 - ☐ 金齡活動中心
 - ☐ 教會崇拜
 - ☐ 團契/小組
 - ☐ 主日學
 - ☐ 外展活動 (英文班、排舞、讚美操、球類活動)
4. 我最喜歡「信仰尋真」哪一個環節？(可選擇多項)
 - ☐ 溫偉耀短講
 - ☐ 祈禱
 - ☐ 小組分享
 - ☐ 個人見證
 - ☐ 詩歌
 - ☐ 晚餐

5. 溫博士的短講，對你在哪一方面有幫助？(可選擇多項)
- ☐ 生命啟發
 - ☐ 實際生活
 - ☐ 人際關係
 - ☐ 心靈平安
 - ☐ 解釋一些信仰疑題
 - ☐ 家庭
 - ☐ 工作
6. 我對「信仰尋真」整體的感覺很好
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意
7. 我覺得「信仰尋真」是一個輕鬆、沒有壓力，尋求信仰的平台。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意
8. 我會介紹親友來參加「信仰尋真」課程。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意
9. 我感到邀請我來參加的朋友很誠懇。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意

- ☐ 同意
 - ☐ 非常同意
10. 我感到不好意思推卻朋友的邀請。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意
11. 一連十次的課程太長。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意
12. 我以平常心去參加這個課程。(沒有任何期望)
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意
13. 參加「信仰尋真」之後，我對基督教有所改觀。
- ☐ 非常不同意
 - ☐ 不同意
 - ☐ 些少不同意
 - ☐ 些少同意
 - ☐ 同意
 - ☐ 非常同意

14. 未參加「信仰尋真」之前，我已經聽過耶穌。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

15. 未參加「信仰尋真」之前，我不認識耶穌。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

16. 我覺得參加「信仰尋真」比較去佈道會，令我更感舒服。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

17. 我有時會祈禱。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意

18. 我相信人死如燈滅，沒有永生。

- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意

- ☐ 非常同意
19. 我不明白為甚麼基督徒時常講「愛」。
- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意
20. 我認為基督教是一套西方人的宗教。
- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意
21. 我覺得基督教是其中一種導人向善的宗教。
- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意
22. 我覺得耶穌跟我扯不上任何關係。
- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意
- ☐ 同意
- ☐ 非常同意
23. 我相信這個世界有神。
- ☐ 非常不同意
- ☐ 不同意
- ☐ 些少不同意
- ☐ 些少同意

- ☐ 同 意
- ☐ 非常同意

24. 我覺得講耶穌很沉悶。

- ☐ 非 常 不 同 意
- ☐ 不 同 意
- ☐ 些 少 不 同 意
- ☐ 些 少 同 意
- ☐ 同 意
- ☐ 非常同意

25. 我認為基督教跟中國儒家思想、道德、倫理沒有抵觸？

- ☐ 非 常 不 同 意
- ☐ 不 同 意
- ☐ 些 少 不 同 意
- ☐ 些 少 同 意
- ☐ 同 意
- ☐ 非常同意

26. 小組討論讓我可以自由表達我對基督教信仰的看法。

- ☐ 非 常 不 同 意
- ☐ 不 同 意
- ☐ 些 少 不 同 意
- ☐ 些 少 同 意
- ☐ 同 意
- ☐ 非常同意

APPENDIX M

New Believers Handbook in English

New Believer Handbook

Richmond Hill Christian Community Church



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Lesson 1: Abundant Life

1. God loves you and He wants you to have an abundant life.

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.
(John 10:10)

- Abundant life is you are absolute certain you are going back to God who loves you very much when you are leaving this world,
- Abundant life is there is always someone you can share with when you are happy.
- Abundant life is there is a shoulder for you to lean on and share your burden when you are feeling down,
- Abundant life is you can still be joyful when you are facing difficult situations.
- Abundant life is you can still feel peace even you are in the hopeless situations.

2. We separate from God because we sin.

For all have sinned and fall short of the glory of God
(Romans 3:23)

For the wages of sin is death (Romans 6:23a)

We use our own ways, such as good works, religions, philosophies, morals to seek abundant life. However, we

How can we solve the problem of separating from God?

3. Jesus Christ is the only way. His death and resurrection bridge us from God.

Jesus died for us

But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. (Romans 5:8)

Jesus resurrected from death

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead (1 Peter 1:3)

Jesus is the only way

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. (John 14:6)

We have to make a CHOICE!!

4. Are you willing to confess your sins and repent, invite and accept Jesus Christ in your heart to come your Saviour and your LORD?

Yet to all who received him, to those who believed in his name, he gave the right to become children of God (John 1:12)
That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)

Prayer:

Dear Lord Jesus Christ, I confess I am a sinner and sin against you. Now I want to repent and please forgive my sins. Please enter my heart to be my Savior and the lord of my life so that I can live an abundant life with your guidance. In Jesus' name, I pray. Amen.

Date of my acceptance of Jesus:

What is the promise of God for your decision?

And this is the testimony: God has given us eternal life, and this life is in his Son. ¹²He who has the Son has life; he who does not have the Son of God does not have life. (1 John 5:11-2)



KEY VERSE

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. (John 10:10)

Lesson 2: Time with God (Devotion)

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (2 Corinthians 5:17)

New life starts with new habits

Devotion is:

Communicate with God through reading His Words, praying and talking to Him.

The importance of Devotion time with God

But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. (Psalm 1:2-3)

- Through God's Words, we will be transformed to live abundant lives.
- God's Words make us fruitful (*yields its fruit*), nourish us (*leaf does not wither*) and guide us (*whatever he does prospers*)

Suggested devotion procedure

1. Fixed time
2. Fixed place

3. Starts with a prayer
Example: "Dear Lord Jesus, I commit the following time in your hands. May You open my heart to see Your grace and listen to Your Words."
4. Read Bible (GOD'S SPECS)
Identify the following in the passage.
 - **GOD** – What does this passage say about God?
 - **Sins** – Any sins pointed out?
 - **Promises** – The promises by God
 - **Examples** – Any examples to follow or not to follow?
 - **Commandments** – What God commands us to do?
 - **Spiritual Principles** – Any spiritual principles
5. Response – Write down concrete action items
6. Closing Prayers
 - Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Doing devotion together on John 1:1-18 using the above suggested devotion procedure.

Devotion commitment:

I commit to spend _____ minutes to do devotion everyday

The best time to do devotion is _____



KEY VERSE

But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. (Psalm 1:2-3)

Lesson 2: Devotion (Mark 1:14-20)

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. (Mark 1:14-20)

GOD'S SPECS

- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
- **Promises** - The promises by God
- **Examples** – Any examples to follow or not to follow?
- **Commandments** – What God commands us to do?
- **Spiritual Principles** – Any spiritual principles

Response – Write down concrete action items

Closing Prayers

- Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Lesson 3 Devotion (Mark 14:32-42)

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. (Mark 14:32-42)

GOD'S SPECS

- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
- **Promises** - The promises by God
- **Examples** – Any examples to follow or not to follow?
- **Commandments** – What God commands us to do?
- **Spiritual Principles** – Any spiritual principles

Response – Write down concrete action items

Closing Prayers

Lesson 3: Talk to God (Prayer)

Prayer is:

Through prayer, we communicate with God and experience Him, hence a better and intimate relationship with Him.

The importance of prayer:

- It is God's commandment

Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus. (1 Thessalonians 5:16-18)

- Through prayer, we experience abundant life

- a) We cast anxiety on Him

Cast all your anxiety on him because he cares for you (1 Peter 5:7)

- b) We seek His guidance and His will

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. (Matthew 7:7)

- c) We gain strength and help

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Hebrews 4:16)

Suggested prayer procedure: (ACTS)

- **A**doration – Praise the attributes of God. For examples, His faithfulness, Holiness, Righteousness, Love...
- **C**onfession – Confess our sins through actions and thoughts towards God and people

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness (1 John 1:9)

- **T**hanksgiving – Thanks God of what He has done to us, to family, to other people, to the church and to the world.

Give thanks in all circumstances, for this is God's will for you in Christ Jesus. (1 Thessalonians 5:18)

- **S**upplication – Seek help from God

The principles of supplication

- Do not cherish sin

If I had cherished sin in my heart, the Lord would not have listened; (Psalm 66:18)

- Pray by faith

-
- Pray according to the will of God

When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures. (James 4:3)

If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. (John 15:7)

- Wait for God – He has the best timing

Yet the LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him! (Isaiah 30:18)

Pray together using the suggested procedure. Everyone will pray.

Date	Items	God's response/ Our changes

- Why we need to pray in the name of Jesus?
Only through Jesus, we can come before God (John 14:6)
- What is the meaning of 'Amen'?
"Truly". All we pray is true and from the bottom of our hearts.



KEY VERSE

If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. (John 15:7)

Lesson 4 Devotion (Mark 10:13-16)

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. (Mark 10:13-16)

GOD'S SPECS

- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
- **Promises** – The promises by God
- **Examples** – Any examples to follow or not to follow?
- **Commandments** – What God commands us to do?
- **Spiritual Principles** – Any spiritual principles

Response – Write down concrete action items

Closing Prayers

- Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Lesson 4: Meet with God's People (Gathering)

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household (Ephesians 2:19)

if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. (1 Timothy 3:15)

We are redeemed and become the people of God, members of the household. This household is the church of living God.

Gathering is:

People of God gather together to live out the purposes of the church.

Purposes of the church: Worship, Fellowship, Make Disciples, Serve and Witness.

There are different types of gatherings in church. For example, worship services, prayer meeting, fellowship gathering, small group gathering, Sunday school, weekday teaching, evangelistic meetings, etc. Each type of gathering has different focus. It is necessary for us to go to different type of meetings for us to have balance growth in Christ.

The importance of gathering

Encourage one another to live an abundant life

And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching. (Hebrews 10:24-25)

Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! (Ecclesiastes 4:9-10)



KEY VERSE

And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching. (Hebrews 10:24-25)

Lesson 5 Devotion (Mark 2:13-17)

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

(Mark 2:13-17)

GOD'S SPECS

- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
- **Promises** – The promises by God
- **Examples** – Any examples to follow or not to follow?
- **Commandments** – What God commands us to do?
- **Spiritual Principles** – Any spiritual principles

Response – Write down concrete action items

Closing Prayers

- Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Lesson 5: Bring people to God (Witness)

For, "Everyone who calls on the name of the Lord will be saved." How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? (Romans 10:13-14)

- a) **By telling** how we accepted Christ, our changes after becoming God's children and the content of the gospel message.
- b) **By living** like Christ through the strength He gives us.

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. (Ephesians 4:1)

- c) **By bringing** people before God: To church gatherings

Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. **The first thing Andrew did** was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). And he brought him to Jesus. (John 1:40-42a)

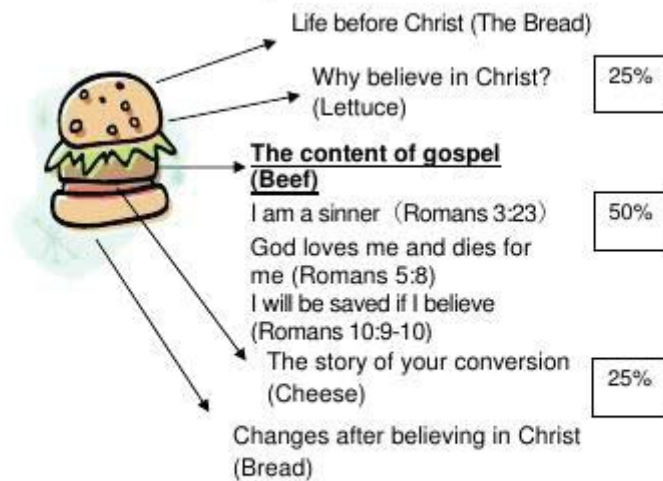
The importance to witness:

This is the commandment of Jesus Christ

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:18-20)

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

Contents of Testimony (Disciplers tell their stories of how he/she was saved)





KEY VERSE

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:18-20)

Lesson 6 Devotion (Mark 14:3-9)

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. (Mark 14:3-9)

GOD'S SPECS

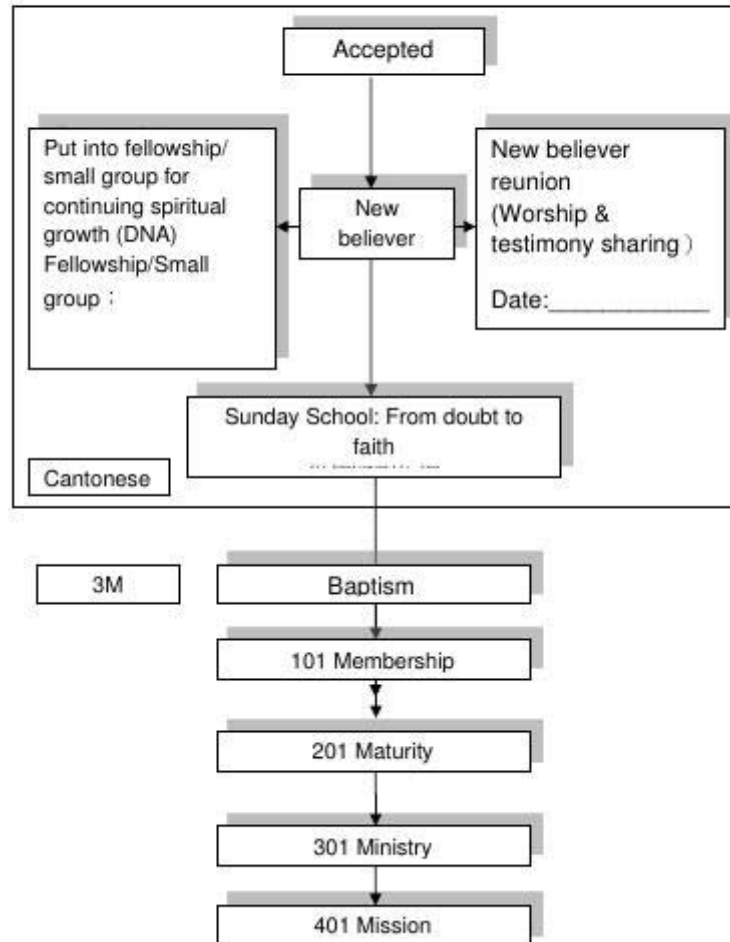
- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
- **Promises** - The promises by God
- **Examples** – Any examples to follow or not to follow?
- **Commandments** – What God commands us to do?
- **Spiritual Principles** – Any spiritual principles

Response – Write down concrete action items

Closing Prayers

- Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Lesson 6: RHCCC's blueprint for spiritual growth



Promises of God

God saves you

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16)

God cares about you

Cast all your anxiety on him because he cares for you. (1 Peter 5:7)

God gives you peace

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. (John 16:33)

Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. (Philippians 4:6-7)

God provides

For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. (Matthew 6:32-33)

God forgives

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. (1 John 1:9)

God comforts you

The LORD is my shepherd, I shall not be in want. • Even though walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever. • (Psalm 23:1,4,6)

God heals you

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed (Luke 4:18)

God guides you

I will instruct you and teach you in the way you should go; I will counsel you and watch over you. (Psalm 32:8)

God helps you

So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?" (Psalm 13:6)

God gives you wisdom

If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. (James 1:5)

APPENDIX N

How To Run the FIND Program Manual



FIND Program

「信仰尋真」之旅

Richmond Hill Christian Community Church

Email: mailbox@rhccc.ca

Website: rhccc.ca

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INTRODUCTION

How to Use the Manual

The Purpose of this manual is to provide a step-to-step procedures and information necessary to run the FIND program, including what it is, how to set up and run the program, and the principles behind the program.

In addition, the resources and printable forms in section III and IV are provided for the person who needs details for setting up and running an effective and organized FIND program in a church. We believe the FIND program is an on-going evangelism ministry and it is important to have all support from the church.

Background

Richmond Hill Christian community church (RHCCC) had been focused on large evangelistic events for the last thirty years and the Lord has been using these large-scale outreach events to bring people to Christ. One of the problems with large-scale meetings was that they are rather impersonal. Therefore, the Cantonese-speaking congregation at RHCCC began focusing on personal evangelism five-years ago. Compared to large-scale meetings, seekers found more connections through fellowships, small groups and personal evangelism.

As a result, RHCCC began the Alpha course in 2009 in addition to large-scale evangelistic meetings, and other pre-evangelism program such as outreach sporting activities and the Golden Age Activity Centre (GAAC). etc. There were more than six-hundred seekers being invited through the Alpha Course in the last ten-years, and over three hundred had received Christ not counting the invitee who received Christ in the other church outreach platforms.

With the growing population of baby-boomers retiree, leaders at RHCCC began to see that there was a need for a specific type of outreach program that can present the gospel to this group of people. The program material needed to make no assumptions about the level of biblical knowledge of this group of people as they mostly come from

Chinese traditional background and many of them do not have a basic knowledge of even most fundamental Bible stories. The gospel needed to be presented in a cultural context that they can relate to.

As a result, the committee of the Communication Department of RHCCC invited one of the RHCCC consulting pastors, Dr. Milton Wan, who is a theologian, to do a series of video presentation based on his five “*Christianity Discovery Series*” books: “*Does God Really Exist?*” (是否真有神的存在?), “*God and Human Suffering*” (上帝與人間的苦難), “*Why believe in Jesus?*” (為甚麼要我信耶穌?), “*On Human Goodness and Evil*” (成聖、成仙、成佛、成人), and “*This Life and The Life To Come*” (今生、來世).

“*Christianity Discovery Series*” is written by Dr. Milton Wan. He has given RHCCC the copy right to produce a series of ten video presentations based on his five books that had been published. In the video, Dr. Wan explained the key issues of Christianity in a cultural context that Chinese can relate to.

In the mid of September 2018, RHCCC trial ran the FIND program and the feedback was positive.

Meaning of FIND

Faith Inquiry ‘N’ Discovery (FIND) is a series of sessions exploring the Christian Faith. The program runs in 10 consecutive sessions. Each session focus on a specific topic about Christianity. The FIND program consists of three main components.

Three Main Components:

Dinner

- Home-made gourmet dinner served before the session represents our love to the participants
- Provide an opportunity to get to know each other and to develop friendship

Video Presentation

- 25- minutes video presentation

- Dr. Milton Wan's presentation can integrate the Christian faith into non-biblical understanding of life

Small Group Discussion

- Provide a relaxing platform for seekers to know about Christianity
- Provide ample time to ask and understand the basic principles of Christian faith

NEW Believer Follow-up Class

Conversion is more a gradual process than a dramatic single event for many believers. There is a need to allow time for the changes that result in transformation.

The focus of the FIND program is not simply to lead people to make decisions, but to help them become disciples, followers of Christ, where they in turn can reach others (reproduce).

Therefore, new believers from the FIND program are encouraged to join a one-year follow-up class to continue learning to become a Christ follower (see New Believer Handbook in Section IV for the contents of the class).

Topic of Each Session

Topic	Name of session	Name of session (in Chinese)
1	Does God Really Exist?	是否真有神存在？
2	Why Jesus ?	我為何要信耶穌？
3	Is the Bible Revealed by God? Is it Trustworthy?	聖經是神的啟示？它的記載可靠嗎？
4	Is Jesus God Become Man?	耶穌是神在人間的顯現？
5	Why Jesus Suffered and Died?	耶穌為甚麼要死、要受痛苦？
6	Did Jesus Really Resurrect?	耶穌真的復活了？
7	Why Jesus' Death and Resurrection Matters to me?	耶穌的死和復活- 與我何干？
8	Christianity and Chinese Folk Religions	基督教與中國民間信仰
9	God and Human Suffering	神漠視人間苦難？
10	Making Your Choice for Eternity	立足信仰、抉擇永恆

Target Audience

The program is opened to seekers who wanted to know more about Christian faith. RHCCC members are encouraged to accompany their friends to the program. In this way, the participants feel more relaxed attending the sessions with someone they already known.

Preparation

The FIND program is for every member of RHCCC to use as an opportunity to reach out the unchurched. Volunteers involved with the FIND program need to put on the full armor of God to fight the spiritual warfare. They must come under discipline of body, mind, and spirit.

They Need To:

- Maintain a good relationship with God
- Maintain a good relationship with others
- Have a compassionate heart for the lost
- Uphold a good prayer life
- Study the Bible
- Prepare to answer questions from the seeker

Principles

Principle #1

“All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:18-20)

Evangelism is one of the primary functions of a church. God’s church is called to fulfill the mission. Therefore, evangelism is for every Christ follower. Whether Christians work in the marketplace or serve in a church position, they are called to witness Christ in the day-to-day activity of discipling. They are called to reflect God’s light into the world around them. Evangelism is a lifestyle.

Principle #2

“I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow.” (1 Corinthians 3:6-7)

Our job is to plant and water seeds. God’s job is to make things grow. Paul acknowledges that when things grow, all credit goes to God. None should be elevated nor should they themselves seek prestige or prominence. All RHCCC members are encouraged to humbly serve and partnership in God’s plan to reach out the unchurched.

Principle #3

“Put on the full armor of God so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.” (Ephesians 6:11-12)

Evangelism is a spiritual battle. Evangelism is not all human activity. It is the Holy Spirit who regenerates the lives of those who experience conversion. Evangelism must be power-driven. The power is through prayer. An effective Christ witness has a committed prayer life. Prayer is the starting point of evangelism.

HOW TO RUN THE FIND PROGRAM

It is important to start the ministry by seeking God's will. A steering committee is set up a year before the FIND program starts to ensure everything is running in an efficient way.

The committee includes a Pastor, a Deacon from the Communication Department and 3-4 brothers and sisters from the congregation. They meet on a regular basis to pray for direction, logistics, and the availability of the team serving the FIND program.

Setting Up

Small FIND Program

- Less than 25 people (invitee and inviter)
- 1 – 2 small groups
- 2 small group leaders and 2 apprentice leaders
- Church leader or deacon
- Administrator
- Prayer team (2 people or more to take turn to pray during the session)
- Task Force team (3-4 people take turn to: set up tables and chairs, AV system, registration, prepare dinner, clean-up etc.

Medium FIND Program

- Between 25 to 110 people (invitee and inviter)
- 9 – 10 small groups
- 9-10 small group leaders and 9-10 apprentice leaders
- Church leader or deacon
- Administrator
- Prayer team (4-6 people or more to take turn to pray during the session)
- Task Force team (30 or more people take turn to: set up tables and chairs, AV system, registration, prepare dinner, clean-up etc.

Large FIND Program

- Over 110 people
- 10 or more small groups

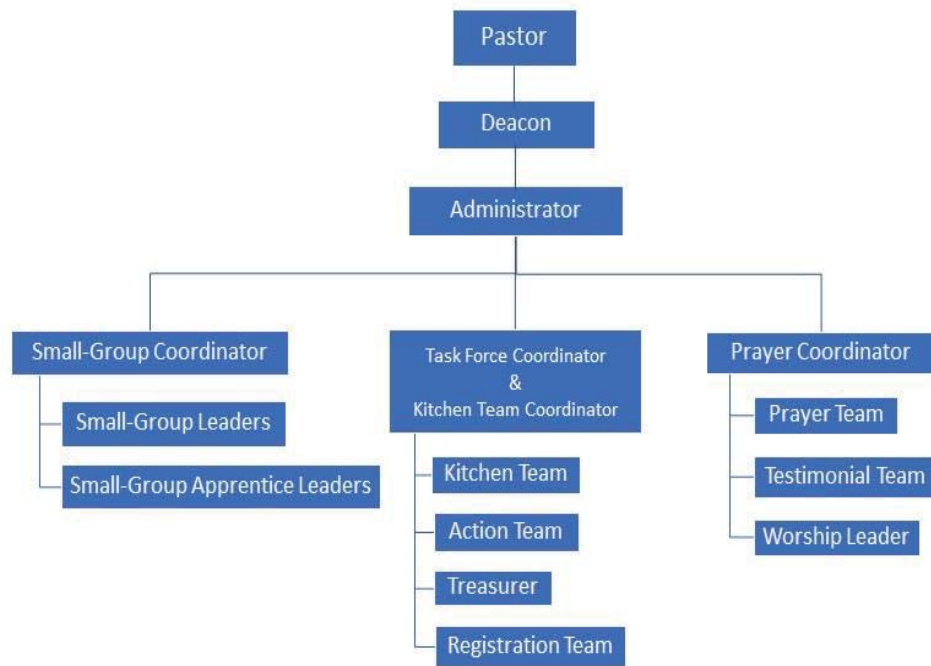
- 10 or more small group leaders and 10 or more apprentice leaders
- Church leader or deacon
- Administrator
- Prayer team (4-6 people or more to take turn to pray during the session)
- Task Force team (40 or more people take turn to: set up tables and chairs, AV system, registration, prepare dinner, clean-up etc.

The FIND Team

- Pastor or Church Leader
- Administrator
- Small-Group Coordinator
- Small-Group Leaders
- Small-Group Apprentice Leaders
- Task Force Coordinator
- Kitchen Team Coordinator
- Action Team
- Kitchen Team
- Dishwashing Team
- Registration Team
- Treasurer
- Prayer Coordinator
- Prayer Team
- Worship Leader
- Testimonial Team

Organizational Chart

FIND Organizational Chart



Team Selection

Qualifications of all teams:

- Commitment
- Teamwork
- Humble
- Passion
- Teachable
- Accountability

Weekly Schedule

6:30 p.m.	Small Group Leaders' & All teams Briefing and Pray
7:00 p.m.	Participants arrive for Dinner
7:30 p.m.	Games/Singing/Testimony
7:45 p.m.	DVD
8:05 p.m.	Small Group Discussion
9:15 p.m.	End of the evening
9:20 p.m.	Small Group Leaders' Debriefing and Pray

RESOURCES AND FORMS

Job Description

Pastor or Church Leader

- Provide spiritual leadership for all aspects of the outreach ministry including team building, and team training.
- Provide guidance for all aspects of the FIND program as needed.
- Impart the principles behind the program and vision of the FIND program to all teams through trainings.
- Recruit team members to serve.
- Pray for the team regularly and consistently affirming them.
- Represent the FIND program in all church committee, board meetings and prayer meetings.
- Determine with the FIND Team and the Fellowship Manager which sessions are selected to be shown if any fellowship wants to run the FIND program.
- Conduct the Half-Day Retreat to all Teams before the start of the program.
- Conduct the prayer and team building session 30-minutes before the start of each session.
- Conduct the Thanksgiving and Evaluation dinner for all FIND teams.
- Pray before dinner every week.

Administrator

- Assist the pastor or the Church Leader in planning and running the FIND program.
- Assist the pastor or the Church Leader in recruiting the FIND Team.
- Oversee the running of the FIND program every week.
- Model spiritual leadership to the teams.
- Schedule meetings with all coordinators and team leaders.
- Act as liaison between church and the FIND Team.
- Support the pastor or the Church Leader to provide training to the FIND Team.
- Assign Small-Group Leaders and Apprentice before the start of the FIND program.
- Plan the seating arrangement.
- Assign guests who have not pre-registered to a small group.
- Summarize weekly attendance and submit to the church assistant for recording purpose.
- Submit name of new converts to the church assistant for follow-up.
- Prepare cash and or cheque for the take-out dinner every week.
- Count donation with the Treasurer at the end of each session.

- Assist the Pastor or the Church Leader to conduct the prayer and team building session 30-minutes before the start of each session.
- Conduct the briefing and debriefing before and after each session.
- Pray for the team regularly and consistently affirming them.
- Organize the Half-Day Retreat for all Teams before the start of the program.
- Assist in coordinating the Thanksgiving and Evaluation dinner for all Teams after the FIND program.

Small-Group Coordinator

- Assist in planning all training sessions.
- Assist in preparing resources for the FIND program.
- Provide support and guidance for Small-Group Leader and the Apprentice.
- Pray for the Small-Group Leaders and the Apprentice regularly.
- Assist the Administrator to make seating arrangement and assign Small-Group Leaders and Apprentice before the start of the FIND program.
- Support and model the role as a Small-Group Leader to the Apprentice.
- Attend the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend briefing and debriefing after each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Small-Group Leaders

- Assist the Small-Group Coordinator in preparing the program material.
- Provide support and guidance for the Small-Group Apprentice.
- Pray for the Apprentice regularly.
- Pray for the FIND's participants.
- Model the role as a Small-Group Leader to the Apprentice.
- Facilitate discussion.
- Attend all 10-sessions.
- Attend the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend briefing and debriefing after each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Small-Group Apprentice Leaders

- Assist the Small-Group Leaders in preparing the program material.
- Assist the Small-Group Leaders to facilitate discussion.
- Take attendance.
- Pray for the FIND's participants.
- Attend all 10-sessions.
- Attend the Half-Day Retreat before the start of the program.
- Attend briefing and debriefing after each session.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Task Force Coordinator

- Oversee the logistics for the 10-weeks sessions.
- Assign and select the Action Team members who are responsible for logistics for the 10 weekly sessions.
- Book the facilities to use such as rooms and AV system.
- Assign team members to handle the AV system, video and power point presentation.
- Develop a working schedule (duty roster) for the Action Team members to take turn in serving.
- Provide training to the Action Team.
- Oversee the set up and location for each session. Including AV set up, table arrangement, logistics of serving, cleanup.
- Take weekly attendance (Participants and all Teams) and submit to the Church Assistant for recording purpose.
- Assign rooms for small group discussion. Assuring adequate lighting, temperature control, and seating.
- Assist the Kitchen Team Coordinator as needed.
- Pray for the team regularly and consistently affirming them.
- Attend the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Kitchen Team Coordinator

- Plan and prepare the weekly dinner including the dinner menu, ingredients, dinnerware, cutlery etc.

- Assign and select the Kitchen Team members who are responsible for logistics for the 10 weekly sessions.
- Display the weekly menu at the entrance.
- Develop a working schedule (duty roster) for the Kitchen Team and the Dishwashing Team members to take turn in serving.
- Provide training to the Kitchen Team.
- Assist the Action Team Coordinator as needed.
- Pray for the team regularly and consistently affirming them.
- Attend the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Action Team

- Assist the Task Force Coordinator in any way you are asked.
- Put name tags for all guests and the Small-Group Leaders according to their assigned table number.
- Greet the guests.
- Make name tags for guests who have not pre-registered.
- Be familiar with each small group and that's group's leaders and members.
- Put up the FIND program banner and signs at the entrance for clear direction.
- Help to serve the dinner.
- Set up tables for hot water.
- Setup and clean up tables, the serving area, and kitchen after dinners.
- Assist book table as needed.
- Pray for the non-believers.
- Attend the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Kitchen Team

- Assist the Kitchen Team Coordinator in any way you are asked.
- Make sure dinner starts on time.
- Help to serve the dinner.
- Pray for the non-believers.
- Attend the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Treasurer

- Apply fund from the Church Finance Department with the approval of the Pastor, Church Leader and or the Administrator.
- Count donation with the Administrator at the end of each session.
- Prepare income statement to the Church Finance Department.
- Submit budget to the Pastor or the Church Leader for approval from the Executive Church Board.
- Attend the Half-Day Retreat before the start of the program.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Registration Team

- Prepare paper forms and on-line site for registration.
- Assist the Administrator to create a registration spreadsheet.
- Prepare name tags for all participants and display name tags alphabetically and distribute them as people arrive at the first session.
- Prepare a duty roster for the team to man the booth after Saturday and Sunday services for registration.
- Attend the Half-Day Retreat before the start of the program.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Prayer Coordinator

- Provide prayer items for all teams to pray every week.
- Lead the Prayer Team to pray during each FIND session every week.
- Join the dinner occasionally to observe the needs of the guests and pray for them.
- Write down the prayer requests from the debriefing session after each session and send prayer requests to all teams to pray in the following week.
- Coordinate with the Testimonial Team of the church for any testimony presentation as needed.
- Assist in planning the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Prayer Team

- Pray during the FIND session every week.
- Attend the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Worship Leader

- In conjunction with the Administrator, select songs for each session.
- Select worship team to lead singspiration in each session.
- Work with the Task Force Coordinator for AV support.
- Provide power point presentation for song lyrics.
- Attend the Half-Day Retreat before the start of the program.
- Attend prayer and team building session 30-minutes before the start of each session.
- Attend the Thanksgiving and Evaluation dinner after the FIND program.

Planning Timeline

12 MONTHS IN ADVANCE
Date: _____
<p>Pastor or Church Leader</p> <ul style="list-style-type: none"> <input type="checkbox"/> Confirm the dates with church staff to put on the church calendar. <input type="checkbox"/> Prepare budget for the Executive Church Board for approval. <input type="checkbox"/> Determine the format of the program. Selected speakers will be invited if it is presented in live. <input type="checkbox"/> Seek God's guidance in the selection of the Administrator. <p>Administrator</p> <ul style="list-style-type: none"> <input type="checkbox"/> Confirm the exact dates for the FIND program with the Pastor or the Church Leader to include in the church calendar. <input type="checkbox"/> Book facilities (gym, kitchen, small-group meeting rooms etc.) <input type="checkbox"/> Coordinate meeting with Pastor, Church Leader to pray and seek God's direction and guidance. <input type="checkbox"/> Assist Pastor or Church Leader to select people to serve in the following roles: Small-Group Coordinator, Task Force Coordinator, Kitchen Coordinator, Prayer Coordinator, Treasurer and Worship Leader. This is the committee of the FIND program for the year. <input type="checkbox"/> Explain job descriptions to all Coordinators to make sure they explicate role of responsibilities to each recruited member. Copies of job descriptions will be distributed to all Team members as needed.
6-9 MONTHS IN ADVANCE
Date: _____
<p>Administrator</p> <ul style="list-style-type: none"> <input type="checkbox"/> Coordinate meeting with Pastor, Church Leader to pray and seek God's direction and guidance. <input type="checkbox"/> Coordinate committee meeting with selected Small-Group Coordinator, Task Force Coordinator, Kitchen Coordinator, Prayer Coordinator, Treasurer and Worship Leader. <input type="checkbox"/> Work out the planning timeline. <p>Task Force Coordinator</p> <ul style="list-style-type: none"> <input type="checkbox"/> Recruit Action Team members based on the anticipated size of the program. <input type="checkbox"/> Explain job descriptions to the Action Team. <input type="checkbox"/> Check the quality of the video. Duplicated copy as needed. <p>Kitchen Coordinator</p>

- ☐ Recruit Kitchen Team and Dishwashing Team members based on the anticipated size of the program.
- ☐ In conjunction with Treasurer, begin developing a budget for the Dinner.

Treasurer

- ☐ Confirm budget with Pastor or Church Leader.
- ☐ Learn church policies relating to handling funds.

5 MONTHS IN ADVANCE

DATE: _____

Administrator

- ☐ Meet with the FIND Team to pray and follow-up progress.
- ☐ Discuss progress with Pastor or Church Leader.
- ☐ Contact church staff to design promotion flyer, invitation card etc.

Task Force Team Coordinator

- ☐ Check the condition of the FIND program banner. Get replacement as needed.
- ☐ Check inventory of the FIND T-shirts for all Team members. Order new T-shirts as needed.
- ☐ Confirm Action Team members and explain job description to them.
- ☐ Train the team members as needed.

Kitchen Team Coordinator

- ☐ Check inventory and condition of kitchen supplies, dinnerware, utensils etc. Get replacement as needed.
- ☐ Confirm Kitchen Team members and explain job description to them.
- ☐ Train the team members as needed.

Prayer Coordinator

- ☐ Recruit Prayer Team members.
- ☐ Send prayer items to all Teams to pray regularly.

4 MONTHS IN ADVANCE

DATE: _____

Administrator

- ☐ Meet with the FIND Team to pray and follow-up progress.
- ☐ Discuss progress with Pastor or Church Leader.
- ☐ Select songs with Worship Leader for each session.
- ☐ Coordinate with the Testimonial Team of the church for any testimony presentation as needed.

3 MONTHS IN ADVANCE

Date: _____

Administrator

- ☐ Meet with the FIND Team to pray and follow-up progress.
- ☐ Discuss progress with Pastor or Church Leader.
- ☐ Contact church staff to print copies of FIND handbook.
- ☐ Send email on behalf of the committee to all Team members to serve.

Small-Group Coordinator

- ☐ Distribute the FIND Handbooks to Small-Group Leader to prepare session's material in advance.

Task Force Coordinator

- ☐ Meet with your team to assign jobs.

Kitchen Team Coordinator

- ☐ Meet with your team to assign jobs.

Treasurer

- ☐ Develop a system of accounting for all income and expenses for the program.
- ☐ Inform the accounting system to the Administrator.

Worship Leader

- ☐ Select worship team and pianist for each week.
- ☐ Set up weekly schedule for each team.
- ☐ Arrange for AV and video equipment for the weekly sessions.

2 MONTHS IN ADVANCE

DATE: _____

The Pastor or Church Leader

- ☐ Conduct the 1st training session for the Small-Group Leaders and all Team members.

Administrator

- ☐ Meet with the FIND Team to pray and follow-up progress.
- ☐ Discuss progress with Pastor or Church Leader.
- ☐ Print posters, flyers and invitation cards.
- ☐ Assist Pastor or Church Leader to conduct the training session for all Teams.

Small-Group Leaders

- ☐ Read the FIND Handbook and Frequent asked Questions.
- ☐ Become familiar with the resources.

All Teams

- ☐ Attend the training session.

4 WEEKS IN ADVANCE

DATE: _____

The Pastor or Church Leader

- ☐ Conduct the 2nd training session for the Small-Group Leaders and all Team members.
- ☐ Verbal announcement at all services.

Administrator

- ☐ Assist Pastor or Church Leader to conduct the training session for all Teams.

All Teams

- ☐ Attend the training session.

3 WEEKS IN ADVANCE

Date: _____

Administrator

- ☐ Meet with the FIND Team to pray and follow-up progress.
- ☐ Discuss progress with the Pastor or Church Leader.
- ☐ Have registration forms ready for the booth.
- ☐ Assign team members to man the registration booth.
- ☐ Contact church staff for verbal and bulletin announcement.

2 WEEKS IN ADVANCE

Date: _____

Pastor or the Church Leader

- ☐ Conduct the 3rd training session for the Small-Group Leaders and all Team members.
- ☐ Propose evangelistic message to the speaker at all services. Close the service with an invitation to attend FIND.
- ☐ Verbal announcement at all services.

Administrator

- ☐ Meet with the FIND Team to pray and follow-up progress.
- ☐ Discuss progress with Pastor or Church Leader.
- ☐ Make sure the FIND flyers available at all services.
- ☐ Assign team members to man the registration booth.
- ☐ Assist Pastor or Church Leader to conduct the training session for all Teams.

Small-Group Coordinator

- ☐ Encourage Small-Group Leaders to begin praying for the participants.

All Teams

- ☐ Attend the training sessions.

1 WEEK IN ADVANCE

DATE: _____

Pastor or Church Leader

- ☐ Conduct Retreat for all FIND Teams.
- ☐ Propose evangelistic message to the speaker at all services. Close the service with an invitation to attend FIND.
- ☐ Verbal announcement at all services.

WEEK 1-10 OF FIND

DATE: _____

Pastor or Church Leader

- ☐ Pray for all Teams and the participants.

Administrator

- ☐ Conduct briefing and prayer meeting prior to each dinner.
- ☐ Count donation with Treasure or coordinator and drop into the deposit slot outside the church Finance office.

All Team Members

- ☐ Attend briefing and prayer meeting prior to each dinner.

Task Force Coordinator

- ☐ Oversee all practical aspects of the program.
- ☐ Put donation box at the entrance.
- ☐ Post dinner menu at the entrance weekly.
- ☐ Record total attendance including all FIND Team members and report to the church staff weekly.
- ☐ Report new convert to the church staff weekly.

Action Team

- ☐ Set up chairs and display a Table # for each small group. Put the attendance sheet on each table. Make sure there are enough FIND Handbooks for each group.
- ☐ Direct guests to their small groups. Make sure each guest and FIND Team Member has a name tag.
- ☐ Serve food and beverages during the dinner. Clean up after dinner.
- ☐ Help with book sales at the book table as needed.

Kitchen Team Coordinator

- ☐ Oversee the purchase and preparation of food and kitchen supplies.
- ☐ Assign and monitor working schedule for Kitchen Team members and Dishwashing Team members.

Kitchen Team

- ☐ Prepare and serve food as per direction of the Kitchen Team Coordinator.

Small-Group Leaders

- ☐ Pray for all Teams and all aspects of Alpha.
- ☐ Pray for the participants.
- ☐ Take attendance.
- ☐ Attend the debriefing session after FIND each week.

Worship Leader

Get all audiovisual equipment ready before guests arrive. Make sure the microphone and power point are in place before the worship time.

Treasurer

- ☐ Count donation with Administrator and drop into the deposit slot outside the Church Finance office.
- ☐ Confirm with the church Finance office the donation amounts next day after each session.

Week 10 OF FIND (Last Session)

DATE: _____

Pastor or Church Leader

- ☐ Pray for all Teams and the participants.
- ☐ Present gift to new converts.
- ☐ Introduce and invite new converts to attend the New Believer Follow-up Class. Registration forms are provided. Give time to fill out the forms.
- ☐ Invite guests to attend our church services and activities. Welcome package is given to each guest.

Administrator

- ☐ Distribute feedback and evaluation forms to all participants.
- ☐ Prepare enough copies of Welcome Packages.

THANKSGIVING AND EVALUATION DINNER FOR ALL TEAMS

DATE: _____

Pastor or Church Leader

- ☐ Conduct the Thanksgiving and Evaluation Dinner for all team.

Administrator

- ☐ Assist Pastor or Church Leader to preparing the Thanksgiving and Evaluation Dinner.
- ☐ Fill out the Evaluation Report for improvement purpose.

ALL FIND Team

- ☐ Attend and enjoy the dinner.

The FIND Forms

Flyer



城北華基
粵語佈道事工

信仰尋真之旅

9月17日至11月19日(逢週二) | 7:00-9:15pm
 城北華基體育館 (9670 Bayview Ave, Richmond Hill)

- 播放由溫偉耀博士主講福音短講系列
- 包括晚膳、短講與小組分享及討論
- 歡迎慕道親友參加並於 rhccc.ca 網上報名

請於8月31至9月15日崇拜後到外廊事工桌或網上報名。




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粵語佈道事工

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Registration Form (English)

	No.: _____
 城北華人基督教會 Richmond Hill Christian Community Church 「F.I.N.D.」 Program 《Registration Form》 Every Tuesday Night 7:00 p.m. to 9:15 p.m. September 17, 2019 to November 19, 2019	
<p>(1) Name of Invitee * : _____ M <input type="checkbox"/> F <input type="checkbox"/></p> <p>Tel. : (H) _____ (C) _____</p> <p>Email : _____</p> <p>Address : _____</p> <p>Age Group * : below 20 <input type="checkbox"/> 21-30 <input type="checkbox"/> 31-40 <input type="checkbox"/> 41-50 <input type="checkbox"/> 51-60 <input type="checkbox"/> 61-70 <input type="checkbox"/> 71 & up <input type="checkbox"/></p> <p>Occupation : _____</p> <p>Any special request (eg: food allergy)* : _____</p>	
<p>(2) Name of Invitee * : _____ M <input type="checkbox"/> F <input type="checkbox"/></p> <p>Tel. : (H) _____ (C) _____</p> <p>Email : _____</p> <p>Address : _____</p> <p>Age Group * : below 20 <input type="checkbox"/> 21-30 <input type="checkbox"/> 31-40 <input type="checkbox"/> 41-50 <input type="checkbox"/> 51-60 <input type="checkbox"/> 61-70 <input type="checkbox"/> 71 & up <input type="checkbox"/></p> <p>Occupation : _____</p> <p>Any special request (eg: food allergy)* : _____</p>	
<p>Name of Inviter * : _____ M <input type="checkbox"/> F <input type="checkbox"/></p> <p>Tel.* : (H) _____ (C) _____</p> <p>Email* : _____</p> <p>Address* : _____</p>	

Registration Form (Chinese)

No.: _____



城北華人基督教會
Richmond Hill Christian Community Church

「信仰尋真」課程

《報名表》

逢星期二晚 7:00 p.m. 至 9:15 p.m.

9月17日 — 11月19日

(1) 被邀請者姓名* : _____ 男性 ☐ 女性 ☐

聯絡電話 : (H) _____ (C) _____

電郵 : _____

聯絡地址 : _____

年齡組別* : 20 以下 ☐ 21-30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ 61-70 ☐ 71 以上 ☐

職業 : _____

任何特別要求(例如: 食物敏感)* : _____

(2) 被邀請者姓名* : _____ 男性 ☐ 女性 ☐

聯絡電話 : (H) _____ (C) _____

電郵 : _____

聯絡地址 : _____

年齡組別* : 20 以下 ☐ 21-30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ 61-70 ☐ 71 以上 ☐

職業 : _____

任何特別要求(例如: 食物敏感)* : _____

邀請者姓名* : _____ 男性 ☐ 女性 ☐

聯絡電話* : (H) _____ (C) _____

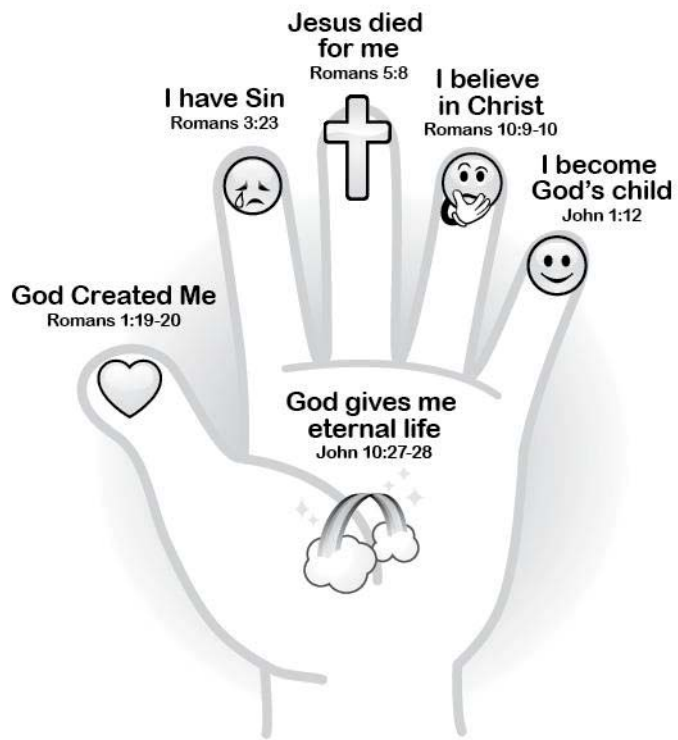
電郵* : _____

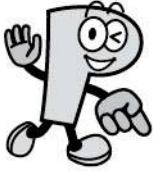
聯絡地址* : _____

OTHERS

Five-Finger Method (English)







1

God Created Me



In the Bible, it says that there is only one God in this world. Even though he created the world and humanity, the people he created disregarded his existence.

However, his existence is apparent. The Bible says: "Since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that people are without excuse. (Romans 1:19-20 NIV)

Wind may be a useful analogy for understanding the existence of a God we cannot see. While we cannot see the wind, we can observe the movement of flowers and grass, which serves as evidence of a blowing wind. When we see the orderly movement of the sun, moon and stars, it is difficult to deny the existence of a creator. God loves the people he created. He loves to reconcile with every one of us, and establish a close relationship with us.

2 I have sin



We tend to think highly of ourselves, perhaps even higher than God. We may think we are morally good, and not perpetrators of wrongs done against others and God.

But the Bible clearly says: “for all have sinned and fall short of the glory of God” (Romans 3:23 NIV) and “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23 NIV)

Even if we are doing our best, we may not realize that we can never meet God’s perfect standard. Sin is missing the mark, where the target is God’s standard. Despite our failure to reach God’s standard, he still loves us.

The Bible says: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” (John 3:16 NIV)

God loves us so much that he was willing to allow Jesus Christ to be nailed to the cross in order to wash away our past, present and future sins, so that we could be reconciled to God and have everlasting hope.



3 Jesus died for me

God's love is greater than the sins committed by man. "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."

(Romans 5:8 NIV)

We understand that the only way for God to reconcile humanity to himself was for Jesus to die on the cross for our sin and save us from the penalty of sin.

We must believe and acknowledge that Jesus indeed died on the cross, and rose from his death three days later to save us from sin. Our belief and acknowledgement in Christ restores the good relationship with God and breaks us free from the bondage of sin.



4 I believe in Christ

God is a faithful God who keeps his promise. It is like a wedding ring which symbolizes and affirms the marriage vow.

The Bible says: "If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9 NIV)

It is not enough to simply agree intellectually that Jesus has died for the sin of the world. It is important for us to believe in Christ as Savior and Lord, in order to accept the most precious gift that God has given us, salvation. It is only through the shed blood of Jesus on the cross that washes away our sin that we can restore and establish a loving and harmonious relationship with our Creator.

5

I become a child of God



If you have not committed your life yet to Jesus, he is now standing outside the door of your heart and knocking. All you need to do is to open your heart, and invite him into your life as your Saviour and Lord. And you will become God's child because of your belief in Jesus.

The Bible says: "Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God" (John 1:12 NIV)

What a blessing it is to become God's children, because Jesus loves us the same way a shepherd demonstrates love for his sheep.



The Bible says, "27 My sheep listen to my voice; I know them, and they follow me. 28 I give them eternal life, and they shall never perish; no one will snatch them out of my hand." (John 10:27-28 NIV)

Are you willing to accept this precious gift of salvation?



You can demonstrate your belief in Jesus through the following prayer: (To pray is to communicate with God.)

"Lord Jesus, I need you. Thank you for dying on the cross for my sin. I want to open the door of my heart to accept you as Saviour and Lord of my life. Thank you for forgiving my sin and purchasing for me eternal life. I give you control over my whole life, and ask that you help me become someone who is pleasing to you. In Jesus Christ's name I pray, amen!"

Date decision was made: _____

Signature: _____



Embarking on the path of maturity

You need to nurture your spiritual life after accepting Jesus and becoming a Christian. We encourage you to do the followings:

- Pray (regularly and anytime)
- Read the Bible (personal devotional time, Sunday School)
- Attend church meetings (worship service, fellowship meeting, small group meeting)
- Trust the Lord with everything (1Peter 5:7 NIV)
- Let the Holy Spirit control your life (John 14:26 NIV)

“Cast all your anxiety on him because he cares for you.”
(1Peter 5:7 NIV)

“But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”
(John 14:26 NIV)



Evidence of salvation

1. How do I know that Christ is in my life?

“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.” (Revelation 3:20 NIV)

According to the Bible, Jesus has entered my life the moment I accepted him as my personal saviour. God’s Word (or the Bible) is trustworthy. Jesus is now living in my heart. I have to earnestly follow his will in my daily life.

2. How do I know for certain that I have everlasting life?

“11 And this is the testimony: God has given us eternal life, and this life is in his Son. 12 Whoever has the Son has life; whoever does not have the Son of God does not have life. 13 I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.” (1John 5:11-13 NIV)

Eternal life is found within Jesus Christ, and since Jesus lives in us after we believe, we can have assurance of everlasting life. Jesus will be with us forever.

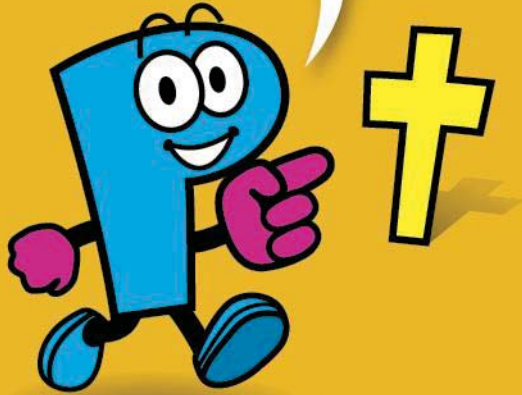
Because of God’s promise, my life has already begun to change in the following ways:

- Jesus has entered my life
- My sins have been forgiven
- I have become a child of God
- I have a newfound desire to live out God’s plan for my life

“Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 Corinthians 5:17 NIV)

*Jesus answered, "I am the way
and the truth and the life. No one comes
to the Father except through me."*

John 14:6



城北華人基督教會

Richmond Hill Christian Community Church

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Five-Finger Method (Chinese)







1 神創造我



這個世界只有一位神，祂創造世界，創造人類；但人卻漠視祂的存在。

聖經說：「神的事情，人所能知道的，原顯明在人心裡，因為神已經給他們顯明。自從造天地以來，神的永能和神性是明明可知的，雖是眼不能見，但藉著所造之物就可以曉得，叫人無可推諉。」（羅馬書1:19-20）

人看不見神，就好像人看不見風，藉著風吹動花草，便知道風的存在。當我們看到日月星宿秩序井然地運行，就不能否認背後有一位創造者。神愛祂創造的人，願意與每一個人有和好、親密的關係。

2 我有罪



人自以為是，認為自己高過神。世人都覺得自己是好人，沒有做過傷天害理的事。

但是聖經說：「因為世人都犯了罪，虧缺了神的榮耀。」（羅馬書3:23）而「罪的工價就是死。惟有神的恩賜，在我們主耶穌基督裡，乃是永生。」（羅馬書6:23）

我們自以為做到最好，卻沒法達到神榮耀的標準。罪的定義就是不能達到神的標準，就好像箭射不中箭靶一樣。雖然我們無法達到神的標準，祂仍然愛我們。

聖經說：「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。」（約翰福音3:16）

神愛我們到一個地步，甚至將祂的獨生子耶穌基督釘死在十字架上，用耶穌的寶血，一次過洗淨了我們以前、今日、甚至將來的罪，使我們恢復與神有和好的關係、有永生的盼望。

3 基督為我死



神的愛勝過世人所犯的罪。「惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。」（羅馬書5:8）耶穌在十字架上為我們的罪死，救我們脫離罪的刑罰，這是與神和好的惟一方法。

人必須相信並且承認耶穌死在十字架上、三日後復活，為世人成就救贖的恩典。這樣才可以與神和好，脫離罪的綑綁。

4 我願相信



神是一位信守承諾的神，就好像一枚結婚戒指，表徵婚盟承諾。

聖經說：「你若口裡認耶穌為主，心裡信神叫他從死裡復活，就必得救。因為人心裡相信，就可以稱義；口裡承認，就可以得救。」（羅馬書10:9-10）

我們不單在頭腦上知道耶穌擔當了世人的罪，更要相信、接受神賜給我們最珍貴的禮物，就是祂救贖的恩典。藉著主耶穌在十字架上流出的寶血，洗淨我們的罪，使我們重新與創造主建立和諧親密的關係。

5 作神兒女



耶穌正在你的心門外叩門，只要你打開你的心，請祂進來，祂就會進到你生命中，作你的救主和生命的主，並且因著你的相信而成為神的兒女。

聖經說：「凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。」(約翰福音1:12)

能夠成為神的兒女是一種福氣，因為耶穌愛我們，就好像牧羊人愛他的羊一樣。



聖經說：「我的羊聽我的聲音，我也認識他們，他們也跟著我。我又賜給他們永生；他們永不滅亡，誰也不能從我手裡把他們奪去。」

(約翰福音10:27-28)

你願意接受
這份寶貴的禮物嗎？



你可藉著禱告，現在就接受耶穌：
(禱告就是和神交談)

「主耶穌啊！我需要你。感謝你為我的罪死在十字架上。我願意打開心門，接受你作我的救主和生命的主。感謝你赦免我的罪，並賜給我永生，求你管理我的一生，使我成為你所喜悅的人。奉主耶穌的名禱告，阿們！」

決志日期：_____

簽名：_____



踏上成長路

信了耶穌，成為基督徒，
要有屬靈生命的成長，鼓勵你時常：

- 禱告（定時、隨時）
- 讀經（個人靈修、主日學）
- 聚會（崇拜、團契、小組）
- 凡事依靠神（彼得前書 5:7）
- 讓聖靈管理（約翰福音 14:26）

「你們要將一切的憂慮卸給神，因為他顧念你們。」
(彼得前書 5:7)

「但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。」(約翰福音 14:26)



得救確據

1. 我怎樣知道基督已在我生命中？

「看哪，我站在門外叩門，若有聽見我聲音就開門的，我要進到他那裡去，我與他，他與我一同坐席。」（啟示錄 3:20）

根據聖經所記載，從接受耶穌基督那一刻開始，祂已經進入我的生命。神的話（聖經）既是信實可靠，基督現在就要住在我心中，我要誠實地按祂的指示做。

2. 我怎麼肯定知道自己有永生？

「這見證就是神賜給我們永生；這永生也是在他兒子裡面。人有了神的兒子就有生命，沒有神的兒子就沒有生命。我將這些話寫給你們信奉神兒子之名的人，要叫你們知道自己有永生。」（約翰壹書 5:11-13）

永生是在基督裡，而我相信基督，基督就在我生命中，所以我知道神已藉著基督把永生賜給我，祂永永遠遠都與我同在。

因著神的應許，我的生命已開始有了改變：

- 基督已進入我生命 • 我的罪已被赦免
- 我成為神的兒女 • 活在神為我計劃的新生命

「若有人在基督裡，他就是新造的人，舊事已過，都變成新的了。」（哥林多後書 5:17）

耶穌說:我就是道路、真理、生命;
若不藉著我,沒有人能到父那裡去。
約翰福音 14:6



城北華人基督教會
Richmond Hill Christian Community Church

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PET Handbook (Chinese)





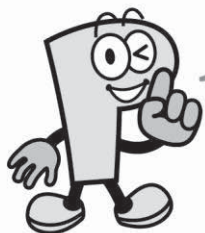
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我傳福音原沒有可誇的，因為我是不得已的。若不傳福音，我便有禍了。我若甘心作這事，就有賞賜，若不甘心，責任卻已託付我了。（林前9:16-17）

因為凡求告主名的，就必得救。然而，人未曾信他，怎能求他呢？未曾聽見他，怎能信他呢？沒有傳道的，怎能聽見呢？（羅10:13-14）

你們往普天下去，傳福音給萬民聽。（可16:15）



牧者的話

陳琛儀

城北華基教會主任牧師

我很年輕時，父母便帶我和姊姊到教會參加兒童日光會，我的孩童和青少年期皆在教會成長。我很喜歡教會多姿多采的生活，教會的朋友和長老、執事都是和藹可親。惟一的遺憾，就是我們只知道自己如何重生得救，卻不懂得怎樣對人講解救恩的道理，更不曉得如何幫助人決志歸主。直到大學期間，透過導航會(Navigator)的同工教導，才明白怎樣簡單講述福音。奉獻作主工人後，我開始大膽使用「屬靈四定律」，嘗試作個人的談道，靠著神的靈奇妙工作，引領多人歸主。還記得初次和人傳講福音時，慕道者聽了福音後就要信主，使我既快樂又戰兢，因為不知道下一步應該怎樣做。

為甚麼我只是簡單講述福音，對方竟然會信耶穌？後來我才明白，對人傳講福音是每個信徒的責任，而感動人心悔改決志，是聖靈的奇妙工作。兩者配合，多人生命蒙恩得救，就是必然的事了。

今天非常感恩，看見城北弟兄姊妹為福音火熱起來，人人都願意去分享神的愛，透過推動個人佈道訓練(P.E.T.)，我盼望人人都能夠經歷我前述的驚喜，就是神竟能使用我們領人歸主！

有了訓練，弟兄姊妹便會知道怎樣帶人完完全全進入神的救恩裡。願我們都能領受這份大喜樂。生命不再一樣，就在領人歸主這祝福路上開始。

這就是神在基督裡，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。(林後 5:19)



佈道者基本要訣

一・佈道者的條件：

重新得救：經歷神的救贖恩典，有永生的確據和把握。

活潑靈命：與神有良好關係，時常竭力追求神的話。

倚靠聖靈：被聖靈掌管、提醒和引導。

愛人靈魂：對未得救的靈魂有負擔。

二・佈道者的裝備：

屬靈生活：每天有固定的靈修習慣，熟讀及明白聖經經文，以便隨時可以在與人談道時引用。

恆切禱告：隨時為自己、福音對象及環境禱告，求主加力量，將福音種子播下。

資料預備：預備佈道所需要的工具，例如個人佈道工具書、福音單張、疑難解答、城北佈道五指法、聖經例子、個人見證等。留意時事新聞、社會問題，以協助談道時有更多話題，引起聽道者的興趣。

收集見證：留意和收集神在你或某些朋友身上的恩典，在談道時不妨引進一些生活實例作為話題，並鼓勵慕道者對信仰有進一步的興趣。

衣履整齊：衣服整潔、以穿戴合宜為原則；態度誠懇有禮，動作大方得體。



福音對象圖

(請寫上他們的名字或稱謂)

鄰居、好友、
同事、同學等

家人

親友

長輩

長輩

同輩

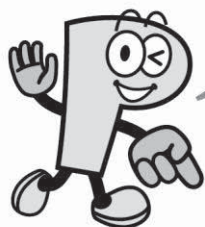


我

同輩

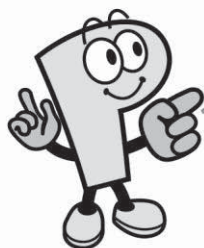
晚輩

晚輩



城北佈道五指法





城北佈道五指法

開場白：你好！你相信這個世界有神嗎？

（相信，但不知道哪一個是真的？）

許多人都相信有神的存在，卻將創造宇宙萬物的真神，我們所信奉的耶穌看作許多神明的其中一位；而且認為大多數的宗教都是導人向善，以為只要行善積德，信甚麼也沒有所謂。

1



有一件很重要的事，就是這個世界只有一位創造真神，祂創造世界，創造人類。（**伸出大姆指**）但人卻漠視祂的存在。聖經說：「神的事情，人所能知道的，原顯明在人心裡，因為神已經給他們顯明。自從造天地以來，神的永能和神性是明明可知的，雖是眼不能見，但藉著所造之物就可以曉得，叫人無可推諉。」（羅馬書1:19-20）

就好像人看不到風，但藉著風吹動的東西就知道風的存在。人看不見神，但當我們看到日月星宿并條有理地運行，就不能否認背後有一位創造者。神愛每一個祂所創造的人，願意與祂所創造的人有一個和好、親密的關係。

2



但是人自以為是，以為自己高過神。（**伸出第二隻手指，以示高過大姆指**）大部份人都覺得自己是個好人，沒有做一些傷天害理的事，但是聖經說：「因為世人都犯了罪，虧缺了神的榮耀。」（羅3:23）而「罪的工價就是死。惟有神的恩賜，在我們主耶穌基督裡，乃是永生。」（羅6:23）

原來我們自以為做到最好，卻達不到神的標準。罪的定義就是達不到神的標準，就好像射箭射不中箭靶紅心一樣。雖然我們達不到祂的標準，祂仍然愛我們。

聖經說：「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。」（約3:16）神愛我們到一個地步，甚至將祂的獨生子耶穌基督釘死在十字架上，用耶穌的寶血一次過洗淨了我們以前、今日，甚至將來所犯的罪，使我們恢復與神和好的關係、有永生的盼望。

3



神的愛勝過了人所犯的罪。（三隻手指一齊舉起，中指最高以示唯一方法，或者解釋耶穌寶血大過人的罪）「惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。」（羅5:8）耶穌在十字架上為我們的罪而死，就是救我們脫離罪的刑罰，與神和好的唯一方法。

人必須相信並且承認耶穌死在十字架上、三日後復活，為我們成就救贖的恩典。因為這樣我們才可以與神和好，脫離罪的網綁。

4



神是一位守信用的神，祂給相信祂的人一個承諾，就好像我們結婚戴戒指一樣。（四隻手指一齊舉起，展示戴戒指的無名指）聖經說：「你若口裡認耶穌為主，心裡信神叫他從死裡復活，就必得救。因為人心裡相信，就可以稱義；口裡承認，就可以得救。」（羅10:9-10）

我們不單在頭腦上知道耶穌擔當了我們的罪，更要相信、並且接受神所賜給我們最珍貴的禮物，就是祂救贖的恩典。藉著主耶穌在十字架上所流的血，洗淨我們的罪，使我們重新與創造世人的神建立和諧親密的關係。

5



耶穌現在你的心門外叩門，只要你行出一小步（將尾指舉起），就是打開你的心，請祂進來。祂就會進到你生命中，作你的救主和生命的主人，並且因著你的信，而成為神的兒女。

聖經說：「凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。」（約1:12）能夠成為神兒女是一種福氣，因為耶穌愛我們就好像牧羊人愛他的羊一樣。



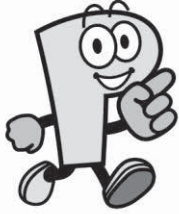
聖經說：「我的羊聽我的聲音，我也認識他們，他們也跟著我。我又賜給他們永生；他們永不滅亡，誰也不能從我手裡把他們奪去。」（約10:27-28）（將手掌握緊）

你願意接受這份寶貴的禮物嗎？
（將手掌打開，以示邀請手勢）



你可藉著禱告接受耶穌：（禱告就是和神交談）

「主耶穌啊！我需要你。感謝你為我的罪死在十字架上。我願意打開心門接受你作我的救主和生命的主。感謝你赦免我的罪並賜給我永生，求你管理我的一生，使我成為你所喜悅的人。奉主耶穌的名禱告，阿們！」



佈道計劃與步驟

- 一・懇切禱告：恆常懇切地為福音對象禱告，並邀請禱告勇士一起同心禱告。
- 二・建立友誼：關心及聆聽福音對象，與他分享生活點滴並建立關係。待時機成熟，或對方需要鼓勵和安慰時，按他的需要，使用第10和11頁的經文作出關懷和鼓勵，也可以趁機介紹福音。
- 三・分享見證：告訴對象信主給你帶來的生命轉變，以適切的題材，例如時事、社會問題、福音單張等引起話題，從而引進福音。
- 四・參與聚會：邀請及陪同對象參與輕鬆的基督徒聚會、團契小組或佈道會。
- 五・認識基督：透過屬靈DVD、CD、書籍、網上聯繫等，讓對象接觸和認識基督信仰。介紹合適人選，例如年紀、背景、志趣相若的基督徒給福音對象認識，彼此做朋友，再邀請他們在適當的時候與福音對象分享信仰。
- 六・解答難題：解答福音對象的信仰疑問，掃除一切信主的障礙。
 - 透過佈道會、宗教書籍、參加佈道訓練來裝備自己。
 - 在教會所設網上「問題解答」電郵信箱，向教牧提問對象的難題。
 - 邀請對象參加慕道班主日學。
- 七・介紹福音：
 - 福音內容要有基本主題和完整的重點。福音要說明神和人的關係，人的罪和神的拯救方法，耶穌基督和十字架的救贖，信心的決定等。請參考城北佈道五指法。
 - 傳福音時要清晰、簡潔、易明、有條理和有層次。
 - 留意對象的反應，按需要調整表達的方法和信息重點。

- 不要急於有問必答，若有不能解答的問題，可以坦誠向對象表明，或自己查考後再作答。鼓勵對象有參與對答的機會。
- 順從聖靈的帶領，心中不斷禱告：祈求聖靈的智慧和幫助，能隨時有靈巧的應對。

八·繼續跟進：

決志信主：

- 禱告交托：繼續在禱告中記念決志者，求主保守堅定他的信心。
- 繼續跟進：利用電話、電郵等給與決志者鼓勵。
- 邀請聚會：陪同決志者參加主日聚會、團契小組、主日學課程。如有特別需要，可以介紹他參加其他教會特別事工，例如：癌症互助小組、信徒輔導、男人天空或金齡事工等。
- 初信栽培：通知教會栽培部，安排初信栽培課程，作持續的栽培和關懷。

未曾決志：

- 禱告交托：繼續在禱告中記念他，求神感動他，讓他對神的大愛有所回應。
- 省思分析：分析考慮對象實際需要，作進一步部署，訂出可行步驟和改進地方，以便日後跟進。
- 再接再厲：尋找適當的機會，運用適當的途徑，繼續給與關心和鼓勵。千萬不要因為對方不信主而與他疏遠。
- 邀請鼓勵：邀請對象參加其他福音性聚會，或推介有關信仰的書籍；不妨告訴他，你會繼續為他禱告，或詢問他有何代禱事項。

我可以差遣誰呢？誰肯為我們去呢？（賽6:8）



輔助經文

患病

- 詩篇23:4 我雖然行過死蔭的幽谷、也不怕遭害。因為你與我同在。你的杖、你的竿、都安慰我。
- 詩篇46:1 神是我們的避難所、是我們的力量、是我們在患難中隨時的幫助。
- 詩103:2-3 我的心哪、你要稱頌耶和華、不可忘記他的一切恩惠。他赦免你的一切罪孽、醫治你的一切疾病。

信心

- 可5:36b 不要怕。只要信。
- 約16:33 我將這些事告訴你們、是要叫你們在我裡面有平安。在世上你們有苦難。但你們可以放心、我已經勝了世界。
- 來12:1-2 我們既有這許多的見證人、如同雲彩圍著我們、就當放下各樣的重擔、脫去容易纏累我們的罪、存心忍耐、奔那擺在我們前頭的路程、仰望為我們信心創始成終的耶穌。
- 詩42:11 我的心哪、你為何憂悶、為何在我裡面煩躁。應當仰望 神。因我還要稱讚他。他是我臉上的光榮、是我的神。
- 箴3:5-6 你要專心仰賴耶和華、不可倚靠自己的聰明。在你一切所行的事上、都要認定他、他必指引你的路。

饒恕

- 太6:14 你們饒恕人的過犯、你們的天父也必饒恕你們的過犯。
- 西3:13 倘若這人與那人有了嫌隙、總要彼此包容、彼此饒恕。主怎樣饒恕了你們、你們也要怎樣饒恕人。
- 弗4:32 並要以恩慈相待、存憐憫的心、彼此饒恕、正如 神在基督裡饒恕了你們一樣。

苦難

- 林後4:16-17 外體雖然毀壞、內心卻一天新似一天。我們這至暫至輕的苦楚、要為我們成就極重無比永遠的榮耀。
- 雅1:2-3 我的弟兄們、你們落在百般試煉中、都要以為大喜樂。因為知道你們的信心經過試驗、就生忍耐。
- 羅5:3-5 不但如此、就是在患難中、也是歡歡喜喜的。因為知道患難生忍耐。忍耐生老練。老練生盼望。盼望不至於羞恥。因為所賜給我們的聖靈、將神的愛澆灌在我們心裡。

憂慮

- 太6:34 所以不要為明天憂慮。因為明天自有明天的憂慮。一天的難處一天當就穀了。
- 腓4:6-7 應當一無罣慮、只要凡事藉著禱告、祈求和感謝、將你們所要的告訴神。神所賜出人意外的平安、必在基督耶穌裡、保守你們的心懷意念。
- 詩34:18 耶和華靠近傷心的人、拯救靈性痛悔的人。
- 詩 147:3 他醫好傷心的人、裹好他們的傷處。

孤單

- 創28:15 我也與你同在、你無論往那裡去、我必保佑你、領你歸回這地、總不離棄你、直到我成全了向你所應許的。
- 賽58:9 那時你求告、耶和華必應允。你呼求、他必說、我在這裡。
- 約14:18 我不撇下你們為孤兒、我必到你們這裡來。

保護

- 詩23 耶和華是我的牧者。我必不至缺乏。
- 詩46:1-3 神是我們的避難所、是我們的力量、是我們在患難中隨時的幫助。所以地雖改變、山雖搖動到海心、其中的水雖匍匐翻騰、山雖因海漲而戰抖、我們也不害怕。
- 賽42:3 壓傷的蘆葦、他不折斷。將殘的燈火、他不吹滅。

安慰

- 約16:33 我將這些事告訴你們、是要叫你們在我裡面有平安。在世上你們有苦難。但你們可以放心、我已經勝了世界。
- 啓21:4 神要擦去他們一切的眼淚。不再有死亡、也不再有悲哀、哭號、疼痛、因為以前的事都過去了。
- 林後4:16 所以我們不喪膽。外體雖然毀壞、內心卻一天新似一天。

盼望

- 羅15:4 從前所寫的聖經、都是為教訓我們寫的、叫我們因聖經所生的忍耐和安慰、可以得著盼望。
- 羅15:13 但願使人有盼望的 神、因信、將諸般的喜樂平安、充滿你們的心、使你們藉著聖靈的能力、大有盼望。
- 詩84:11 因為耶和華 神是日頭、是盾牌、要賜下恩惠和榮耀。他未嘗留下一樣好處、不給那些行動正直的人。



福音對象檔案

傳福音對象：_____ 日期：_____

關係/背景：_____

障礙/難處：_____

接觸點：（用✓記錄你與對象接觸次數）

電話問候 / 網絡聯繫 / 相聚閒談 / 邀約聚餐 / 遠足旅行 / 教會外展活動...

	第一週	第二週	第三週	第四週	第五週
四月					
五月					
六月					
七月					
八月					
九月					

禱告/進展

- 12 他看見許多的人，就憐憫他們：因為他們困苦流離，如同羊沒有牧人一般。（太9:36）



福音對象檔案

傳福音對象：_____ 日期：_____

關係/背景：_____

障礙/難處：_____

接觸點：（用✓記錄你與對象接觸次數）

電話問候 / 網絡聯繫 / 相聚閒談 / 邀約聚餐 / 遠足旅行 / 教會外展活動...

	第一週	第二週	第三週	第四週	第五週
四月					
五月					
六月					
七月					
八月					
九月					

禱告/進展

人子來，為要尋找，拯救失喪的人。（路 19:10）



福音對象檔案

傳福音對象：_____ 日期：_____

關係/背景：_____

障礙/難處：_____

接觸點：（用✓記錄你與對象接觸次數）

電話問候 / 網絡聯繫 / 相聚閒談 / 邀約聚餐 / 遠足旅行 / 教會外展活動...

	第一週	第二週	第三週	第四週	第五週
四月					
五月					
六月					
七月					
八月					
九月					

禱告/進展

仰望為我們信心創始成終的耶穌。他因那擺在前面的喜樂，就輕看
 14 羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。（希12:2）



福音對象檔案

傳福音對象：_____ 日期：_____

關係/背景：_____

障礙/難處：_____

接觸點：（用✓記錄你與對象接觸次數）

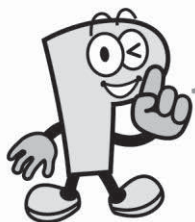
電話問候 / 網絡聯繫 / 相聚閒談 / 邀約聚餐 / 遠足旅行 / 教會外展活動...

	第一週	第二週	第三週	第四週	第五週
四月					
五月					
六月					
七月					
八月					
九月					

禱告/進展

用溫柔勸戒那抵擋的人，或者神給他們悔改的心，可以明白真理。

（提後 2:25） 15



注意事項

Do 務要…

- 恆切禱告
- 了解對象
- 建立關係
- 態度誠懇
- 鑑貌辨色
- 耐心聆聽
- 謙卑溫柔
- 彼此尊重
- 愛心關懷
- 資料充足
- 生活見證
- 屢敗屢試
- 把握時機
- 衣履整潔
- 注意衛生

Don't 切忌…

- 漠視感受
- 忽略背景
- 說教爭辯
- 自以為義
- 胡亂吹噓
- 妄加批評
- 囉囉唆唆
- 強迫決志
- 標籤罪人
- 宗教術語
- 理所當然
- 性急操控
- 互相指責
- 高談闊論
- 自作聰明

每個人都有不同的文化和家庭背景，有不同的人生經歷、長處或短處。我們向人傳福音，首先要和福音對象建立關係，除了平時對他們有愛心關懷外，還要有良好的溝通：學習彼此尊重、瞭解、保持和諧友好關係，讓對方信任你，那就是你以生命影響生命的最好時機。

禱告：為福音對象

- ◎ 父啊！我憑著信心來到祢跟前，因祢應許說：「耶穌來，為要找尋拯救失望的人。」我將_____帶到祢面前，並奉主耶穌基督的聖名捆綁撒但！求神恩典憐憫，在_____的生命中動工，施行拯救的奇妙作為！
- ◎ 父啊！求祢的救恩和平安此刻臨到_____，我將他交在祢手中。我憑信心要看見_____成為祢的兒女，被祢的聖靈充滿，被祢捨身救贖的大愛所吸引，他要在祢的話語中扎根成長！
- ◎ 主啊！求祢賜_____有出人意外的平安，保守_____的心懷意念，讓他知道怎樣面對困難，明白自己的景況，要曉得靠著那加給他力量的耶穌基督，凡事都能作！

禱告：為福音佈道

- ◎ 父啊！感謝祢讓我有服侍的機會，有福音的對象。求聖靈充滿我，用合宜的說話，把祢的救恩和大愛講解清楚；求聖靈幫助_____打開心靈，明白福音，又願意快快接受主，成為祢的兒女，走永生的道路。
- ◎ 主啊！求祢堅立我、教導我、保護我，保守我滿有信心和盼望，天天靠主得力。在生活上有榮耀的見證，在傳福音的事工上大有能力，讓更多人認識祢就是那位獨一無二的真神，快快跟隨祢！
- ◎ 父啊！我深信祢的恩典夠用，祢的能力在我的軟弱上顯得完全。求主今天將智慧、明辨和敏悟的心賜給我，加添我佈道傳福音的信心和能力，在傳福音的事奉上大大使用我，靠主得勝，榮耀歸主名！

參考資料：實用個人佈道手冊，余俊銓，大洋洲華文三福中心
個人佈道錦囊，黃學齡，加拿大恩福協會

耶穌說:我就是道路、真理、生命;
若不藉著我,沒有人能到父那裡去。
約翰福音 14:6



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Richmond Hill Christian Community Church

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Flash Card (Chinese)

注意事項

✓ 務要	恆切禱告	✗ 切忌	漠視感受
	了解對象		忽略背景
	建立關係		說教爭辯
	態度誠懇		自以為義
	鑑貌辨色		胡亂吹噓
	耐心聆聽		妄加批評
	謙卑溫柔		絮絮不休
	彼此尊重		強迫決志
	愛心關懷		標籤罪人
	資料充足		宗教術語
	生活見證		理所當然
	屢敗屢試		性急操控
	把握時機		互相指責
	衣履整潔		高談闊論
	注意衛生		自作聰明

每個人都不同的文化和家庭背景，有不同的人生經歷、長處或短處。我們向人傳福音，首先要和未信親友建立關係，除了平時對他們有愛心關懷外，還要有良好的溝通；學習彼此尊重、瞭解、保持和諧友好關係，讓對方信任你，那就是你以生命影響生命的最好時機。

參考資料：
余漢庭，《寶貴個人佈道手冊》（大衛神學及三福中心出版）
黃學勤，《個人佈道錦囊》（加拿大恩福協會出版）

怎樣傳福音

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佈道裝備

-  **屬靈生活** 每天有固定的靈修習慣，熟讀及明白聖經經文，以便隨時可以在與人談道時引用。
-  **恆切禱告** 隨時為自己、未信親友及環境禱告，求主加力量，將福音種子播下。
-  **倚靠聖靈** 被聖靈掌管、提醒和引導。
-  **資料預備** 預備佈道所需要的工具，例如個人佈道工具書、福音單張、疑難解答、城北佈道五指法、聖經例子、個人見證等。留意時事新聞、社會問題，以便幫助談道時有更多話題，引起聽道者的興趣。
-  **收集見證** 留意和記下神在你或某些朋友身上的恩典，在談道時不妨引進一些生活實例作為話題，並鼓勵慕道者對信仰有進一步的興趣。
-  **衣履整齊** 衣服整潔、以穿戴合宜為原則，態度誠懇有禮，動作大方得體。

輔助經文



患病

■ 詩篇23:4
我雖然行過死蔭的幽谷、也不怕遭害。因為你與我同在。你的杖、你的竿、都安慰我。

■ 詩篇46:1
神是我們的避難所、是我們的力量、是我們在患難中隨時的幫助。

信心

■ 約翰福音16:33
我將這些事告訴你們、是要叫你們在我裡面有平安。在世上你們有苦難。但你們可以放心、我已經勝了世界。

■ 箴言3:5-6
你要專心仰賴耶和華、不可倚靠自己的聰明。在你一切所行的事上、都要認定他、他必指引你的路。

饒恕

■ 馬太福音6:14
你們饒恕人的過犯、你們的天父也必饒恕你們的過犯。

■ 以弗所書4:32
並要以恩慈相待、存憐憫的心、彼此饒恕。正如神在基督裡饒恕了你們一樣。

苦難

■ 哥林多後書4:17
我們這至暫至輕的苦楚、要為我們成就極重無比永遠的榮耀。

■ 雅各書1:2-3
我的弟兄們、你們落在百般試煉中、都要以為大喜樂。因為知道你們的信心經過試驗、就生忍耐。

憂慮

■ 腓立比書4:6-7
應當一無所慮、只要凡事藉著禱告、祈求和感謝、將你們所要的告訴神。神所賜出人意外的平安、必在基督耶穌裡、保守你們的心懷意念。

■ 詩篇34:18
耶和華靠近傷心的人、拯救靈性痛悔的人。

孤單

■ 以賽亞書58:9
那時你求告、耶和華必應允。你呼求、他必說、我在這裡。

■ 約翰福音14:18
我不撇下你們為孤兒、我必到你們這裡來。

保護

■ 詩篇23:1
耶和華是我的牧者。我必不至缺乏。

■ 以賽亞42:3
壓傷的蘆葦、他不折斷。將殘的燈火、他不吹滅。

安慰

■ 約翰福音16:33
我將這些事告訴你們、是要叫你們在我裡面有平安。在世上你們有苦難。但你們可以放心、我已經勝了世界。

■ 哥林多後書4:16
所以我們不喪膽。外體雖然毀壞、內心卻一天新似一天。

盼望

■ 羅馬書15:13
但願使人有盼望的神、因信、將諸般的喜樂平安、充滿你們的心、使你們藉著聖靈的能力、大有盼望。

■ 詩篇84:11
因為耶和華神是日頭、是盾牌、要賜下恩惠和榮耀。他未嘗留下一樣好處、不給那些行動正直的人。

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怎樣向家人傳福音

向家人傳福音的阻難

朝夕相見 易露弱點 接觸、磨擦多，
要傳講福音，
難以啟齒



怕被取笑 難作見證

生活細節難免有瑕疵，
容易成為把柄
被揶揄



家人未信 孤掌難鳴

家中各人均未信主，
感覺孤軍作戰



篤信他教 難以改變 根深蒂固的信仰，
不是一朝一日
可以改變

投入教會 顧此失彼 初信大發熱心，
專注事奉，
忽略家人需要



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向家人傳福音的策略

提前
5:8

阻難	策略
朝夕相見 易露弱點	承認基督徒不是完全人。用生活見證改變一貫看法，勇於認錯和改過，建立好榜樣。身傳比口傳更有效。 「若有人在基督裡，就是新造的人…都變成新的了。」林後5:17
怕被取笑 難作見證	若怕「講耶穌」被揶揄，就把握日常生活需要多作關心、體貼行動。切勿灰心氣餒，要再接再勵。
家人未信 孤掌難鳴	嘗試從較容易接受福音的家人開始，由易至難，逐一著手去傳，後再聯手作好見證，必事半功倍。
篤信他教 難以改變	動之以情，說之以理。引導他們與耶穌建立關係，明白快樂、有盼望的人生是從耶穌而來。
投入教會 顧此失彼	儘量在生活與事奉上取得平衡，避免家人有被忽略、冷落的感覺。

伺機向親友介紹有相關經歷的兄姊認識，由別人去分享信仰比自己去傳更易被接受。

向家人傳福音參考書籍推介

《為甚麼要我信耶穌》、《是否真有神的存在》溫偉耀著，明風出版社出版

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怎樣向佛教徒傳福音

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向佛教徒傳福音 的阻難

**深奧哲理
受人尊重**以深奧的哲理
去詮釋人生，
令人折服**歷史悠久
深入民間**佛教哲理，
切合中國文化**勸人為善**禁人為惡
行善可積德，
修身脫苦海**自力拯救
修身養性**若能克己復禮，
自能成正果**來生歸宿
在乎今業**竭力克制情慾，
守戒律，怕遭報應城北華人基督教會
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中華大藏經

向佛教徒傳福音的策略

約
14:1-3

阻難	策略
深奧哲理 受人尊重	以親身經歷來見證耶穌在自己生命中的作為。佛教本身有很大的包容性，可以歸納其它宗教，所以，要懂得帶出及表達獨一真神的真理。不要在佛理上作出無謂的爭論。■ 約8:32
歷史悠久 深入民間	要尊重、耐心地聆聽他們對佛教的看法。看重他們對尋求神的心，而不是錯誤的宗教觀念。邀請兄弟中有之前是佛教徒的來彼此認識，分享生命的改變。
來生歸宿 在乎今業	根深蒂固的信仰，不是短期內可以改變。失卻耐性，一時間過份地想快速傳福音，以至操之過急，反而弄巧反拙！可分享耶穌是道路、真理和生命 ■ 約14:6，與耶穌帶來的平安和自由。
勸人為善 禁人為惡	善行或可以修身，但不能自救，信耶穌就有永生的盼望。佛祖不是神，不知道生命的源頭，但耶穌知道自己是從父神那裡來，也知道要回去父神那裡，祂本身就是生命的源頭。■ 約1:4
自力拯救 修身養性	基督徒得救不是靠自己的行為，而是依賴神救贖的恩典。基督徒不犯罪，不是因為怕報應，而是因為愛神而選擇不犯罪。基督徒靠著聖靈的幫助，得著了不犯罪的能力和自由。■ 弗2:8-9

佛教徒強調個人獨立的修行，可解釋佛祖與耶穌的不同或以基督徒兄弟間的愛帶出兩者的分別。基督徒傳的是「救法」。

向佛教徒傳福音參考書籍推介

《成聖、成仙、成佛、成人：正視人的高貴與醜惡》溫偉耀著，明風出版社出版

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怎樣向父母、長輩傳福音



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向父母、 長輩傳福音 的阻難

1 全情投入
置親不顧
「有耶穌，無父母」，
逆天違理

2 放棄祭祖
不顧恩情
捨棄傳統文化，有違孝道

3 尊卑有別
長幼有序，
豈容晚輩向長輩說教
拒絕談道

4 光明磊落
奉公守法
自覺安份守己，
何罪之有

5 生活安穩
全靠己力
勞碌得來成果，
不是從天而降



向父母、長輩傳福音的策略

徒
16:31-34

阻難	策略
全情投入 置親不顧	儘量在生活與事奉上取得平衡，免得家人有被忽略的感覺。信主之後更加需要去聆聽、體貼，關心和留意家人的需要。
放棄祭祖 不顧恩情	解釋追思先人、孝敬長輩有不同形式和方法。老人家對死的問題忌諱不談，口說不怕，其實極怕。伺機講些關乎永生、天堂等事。讓他們覺得信耶穌得平安、得福氣的事實。
尊卑有別 拒絕談道	尊重他們，多告訴近況，分享心事。勿肆意批評長輩的行為不合聖經原則。如拒絕談道，更應婉轉相告：雖然不信，神愛他們，仍等候其回轉。 ■ 約10:10
光明磊落 奉公守法	小心措詞。在沒有清楚解釋福音之前就強加：「你有罪」；「你死後會去地獄受苦」等等的字句，令人反感。可問曾做過心中有愧的事？由此可以帶入神的「罪」觀。■ 羅3:23
生活安穩 全靠己力	感激父母養育之恩，肯定他們辛勞的付出。父母視子女幸福快樂為人生最大的成就和福氣。多說自己信主後得享平安、喜樂的感受，勝比鏗而不捨去傳福音會令父母更易接受。■ 帖後3:16

謙卑承認人生經驗淺，虛心求問，爭取分享福音的時機。

向父母、長輩傳福音參考書籍推介

《為甚麼要我信耶穌》、《是否真有神的存在》溫偉耀著，明風出版社出版

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怎樣向拜祖先的人傳福音

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向拜祖先的人傳福音的阻難

1 追本溯源

理所當然

飲水思源，前人種樹後人收

2 慎終追遠 文化承傳

供奉祖先，孝思不匱

3 憑良心行事， 宗教信仰 無需多此一舉 導人向善

4 洋人信仰

難以接受

身為中國人，
何解信洋教

5 怕得罪神靈， 神靈在上 不再保佑 不可冒犯



向拜祖先的人傳福音的策略

出
20:3-4

阻難	策略
1 追本溯源 理所當然	不要只談耶穌的偉大而忽略先人所付出的功勞，多談往事，感激其貢獻。尊重、明白，接納他們對祖先的尊敬。生前孝敬比死後追思更為可貴。
2 慎終追遠 文化承傳	以擺放先人的照片代替燒香，也是一種懷念。在喪禮向死者行禮鞠躬，是表示敬意和追念，不必太執意認為是迷信或拜偶像。不宜批評祭祖的錯謬，應專注傳講神的真理，將福音闡明。
3 宗教信仰 導人向善	一般宗教都著重「行為」，教人為善，而基督教卻是藉著耶穌的犧牲，「救」人脫離罪。基督徒之所以行善，是因為領受了神白白的恩典，回應神的愛所產生的結果！
4 洋人信仰 難以接受	判斷真理的標準不在於「本土」或「洋」的分別。固步自封而失去了認識真神，放棄了豐盛的今生，永恆的生命實在不值得。
5 神靈在上 不可冒犯	人造的偶像，自身難保，怎能保佑你？如果知道上一代所拜的偶像是錯的，就應當機立斷不再繼續錯下去。■ 林前8:4下 不要誤導以為信耶穌是改信一個更靈驗、法力更高的大菩薩。神是天地唯一的主宰。

慎終追遠是中國人重要的社會價值觀，代表着敬意和感恩。不該只從理性方面處理迷信問題而忽略了家庭親情。

向拜祖先的人傳福音參考書籍推介

《今生·來世》、《是否真有神的存在》溫偉耀著，明風出版社出版

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怎樣向天主教徒傳福音

向天主教徒傳福音的阻難

- 傳統聖事**
嚴謹守護 堅守聖禮、聖儀七件事，不可缺一
- 耶穌生母**
尊為聖母 馬利亞是萬福之源，被視為中保
- 敬奉偶像**
念經敬禮 外表的禮儀化作心靈敬拜是為虔誠
- 罪有大小**
告解赦罪 大罪要藉聖洗、告解、聖事才得赦免
- 先到煉獄**
後升天堂 救恩不單靠信心接受，必須加上功德





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向天主教徒傳福音的策略

提前
2:5

阻難	策略
1 傳統聖事 嚴謹守護	不要批評其墨守成規，不按聖經真理。應耐心聆聽意見，若問及歷史事實才客觀去描述（務必搜集正確資料才作答）。屬靈生命的追求和改變更能反映基督徒對永生的把握。
2 耶穌生母 尊為聖母	接納和尊敬馬利亞是神揀選的童貞女、耶穌肉身的母親。■ 提前2:5 鼓勵親自向耶穌禱告經歷神。■ 路11:9-10 切勿假設他們不能得救。目的不是要對方「轉教」，而是將真理闡明。
3 敬奉偶像 念經敬禮	用溫和的態度，借出適合書籍，鼓勵讀聖經，讓他們自己發現信仰的偏差。■ 羅1:22-23；出20:4-5 表明關心對方能夠和神建立一個正確和親密的關係。
4 罪有大小 告解赦罪	按聖經罪應是由創造的神去判定、赦免；洗禮只是一個儀式，不是得救的條件，不能洗脫罪；受浸乃是公開表明相信耶穌是救主，願意「舊我」與耶穌同死、同埋葬、同復活。罪人需要先清楚明白、接受救恩才可以受浸。
5 先到煉獄 後升天堂	得救是「本乎恩，也因著信」。神是全能全知全愛的父，我們不需要，也沒有辦法做甚麼「功德」才可以與祂復和。切勿用輕視、責問的口吻。要以耶穌謙卑柔和的態度為榜樣。

先著重基督教、天主教的相同點作切入點去討論，使天主教徒重新檢視信仰原委，不作無謂的爭論。

向天主教徒傳福音參考書籍推介

《為甚麼要我信耶穌》、《是否真有神的存在》溫偉耀著，明風出版社出版

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怎樣向一無所缺的人傳福音

向一無所缺的人傳福音的阻難

1 盡享今生 不想未來

今天有酒今天醉，
明日愁來明日憂

2 今天擁有 全靠自己

甚麼都不可信，
只信自己

3 規條太多 自由盡失

活在當下，
不想放棄無拘
無束的生活

4 改信耶穌 怕被譏諷

信耶穌不合時宜，
怕被取笑

5 生活姿采 沒有時間

人生苦短，
應盡情享受生活



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向一無所缺的人傳福音的策略

傳
3:11-13

阻難	策略
1 盡享今生 不想未來	尊重他們的生活模式，不要批評其衣著、生活消費習慣。為他們平穩的生活感恩。明白他們的想法；親友所關注的話題。關心他們靈魂、生命的需要。
2 今天擁有 全靠自己	人不靠外力，實在不行。基督徒明白自己不足，但可以依靠神來突破人生的界限，才能接納、尊重自己和別人。信仰不但不是自限，反而開創了更大的潛能。
3 規條太多 自由盡失	避免信仰外表化，語言無味。切忌道德批判別的言論和思想，或對複雜人生問題一律簡單化。用友善、開放的態度去說明信耶穌不是一種束縛，反而可以找到真自由。■ 約 8:32、36
4 改信耶穌 怕被譏諷	關懷、尋找並建立彼此的共同點，增進信任，體貼他們靈魂的得救。嘗試站在他們的角度，不批評和判斷對方和其朋友的生活及習慣模式，更不應勸其絕交。用積極的態度分享喜樂人生。
5 生活姿采 沒有時間	生命有別於生活。吃喝玩樂，不過一時；心靈的安舒，卻是一生之久。重要的事更值得找時間去做。如不能去教會，也藉祈禱與神相交。

生活滿足的人也會面對問題。趁機問他們是否喜歡自己的生活和做人方式，引發其思想人生的意義和價值。

向一無所缺的人傳福音參考書籍推介

《為甚麼要我信耶穌》、《是否真有神的存在》溫偉耀著，明風出版社出版

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怎樣向病人傳福音

向病人傳福音 的阻難

1 病痛煎熬 身心疲憊

病病歪歪，
既無助又無望

2 臥病在床 心靈孤單

人海茫茫，
何必偏偏選中我

3 久病未癒 意志消沉

思前想後，
情緒起伏

4 面對死亡 心有畏懼

面對分離，
百感交集



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向病人傳福音的策略

詩
91:1-2

阻難	策略
1 病痛煎熬 身心疲憊	說話不宜太多。不宜向精神欠佳病人引發問題或強迫繼續聆聽講說，只需告之最簡單扼要的福音。例如：耶穌愛你；耶穌明白你。可以為他祈禱，或用經文作鼓勵。
2 臥病在床 心靈孤單	臥床日久，又乏人關心，時常會想到自己是在受報應，因而會想到神。伺機介紹病人認識一位最偉大的醫生，耶穌，祂能醫治人靈魂的病。■ 詩103:10-12 送贈屬靈書本、音樂CD或影帶，在休養期間閱讀或聆聽。
3 久病未癒 意志消沉	久病未癒，病人和家人自然四週打探有効醫治方法。不要自作聰明，介紹病人吃藥；或誇口某藥物、治療方法能醫治的承諾。雖說基督徒不忌諱，也盡量避免說不吉祥的話，免得引起家人的反感。
4 面對死亡 心有畏懼	對重病的人要講真心話，可告訴他人都要面對死亡，甚至提到人死後將到那裏去，或讀一些關於永生、復活的經文，給病人盼望。面對臨終的病人，聽覺是最後才失去的。可趁機會在耳邊將福音簡潔地闡明，為病人祈禱。可叫病人以眨眼、張口或緊握一下手表示接受福音。

到醫院探訪病人必須遵守規則，不要打擾醫生和護士的工作。要放低聲量，免得騷擾其他病人。病人有需要時，可找醫護人員，切勿自行處理。探訪不要逗留太久，以免影響病人休息。切勿露出怕傳染、怕骯髒的態度。

向病人傳福音參考書籍推介

《上帝與人間的苦難》、《是否真有神的存在》溫偉耀著，明風出版社出版

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怎樣向信奉民間信仰的人傳福音

向信奉民間信仰的人傳福音的阻難

- 繼承傳統 代代相傳** 節日風俗習慣，定當遵守
- 誠心禮佛 逢凶化吉** 供奉偶像，視為天神地祇
- 焚香祭祖 追思懷念** 慎終追遠，不能數典忘祖
- 虔心修道 因果報應** 種善恩，得善果
- 風水命理 趨吉避凶** 寧可信其有，心安理得

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向信奉民間信仰的人傳福音的策略

詩
135:15-18

阻難	策略
1 繼承傳統代代相傳	大部分中國節日風俗都代表著濃厚傳統文化，不應一概視之為迷信，可積極用基督精神去對待和轉化節日的風俗。例如：春節代表守歲感恩，清明掃墓紀念先人，都能用來表達福音的訊息。
2 誠心禮佛逢凶化吉	大部份都是父母拜，自己也就跟著拜，但求心安理得。可問拜偶像後的感覺。認同敬拜神是好的，但要敬拜真神，而不是人手所造的偶像。嘗試討論有關真神與偶像的問題。 ■ 賽46:5-7; 羅1:21-23、25
3 焚香祭祖追思懷念	不要忽略文化承傳與家庭親情。若祭祖儀式符合基督教信仰，例如：獻花，在遺像、墓前默禱與鞠躬。既可表達慎終追遠的傳統，又不致引起爭議。生前體貼與在身後實行其遺願更能尊重先人。
4 虔心修道因果報應	人不可能一輩子做好事。其他宗教教人修身養性，只有基督教明確告訴人，人靠自己根本不能為善，因為人的罪性，即使知道行善方法，仍然不能行。唯一的希望是在耶穌，不在人自己。
5 風水命理趨吉避凶	算命、看風水是迷信的習俗。通常做這些事的人對前景沒有信心，或許正面對人生一些挑戰與困難，可趁機關心和幫助，分享耶穌怎樣幫助渡過難關。也可問若預知未來是否一件美事？看風水擺設，擇日出門辦事是否一定得心應手？但切勿用權威、質問的口吻。 ■ 申18:10-22

耶穌比萬有都大，祂從不恐嚇、攪擾人，況且邪不能勝正。
凡奉主名趕鬼的，鬼也被趕出去。(可5:2-8)

向信奉民間信仰的人傳福音參考書籍推介

《成聖、成仙、成佛、成人：正視人的高貴與醜惡》溫偉耀著，明風出版社出版

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怎樣向知識份子傳福音的阻難

滔滔雄辯 咄咄逼人 能言善辯，不懂招架

滿腹經綸 望塵莫及 學識淺，見識微，自慚形穢

天文地理 瞭如指掌 科學理論，難信有神

宗教信仰 心靈寄託 信則有，不信則無

科學理論 邏輯分析 大膽假設，小心求證

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向知識份子傳福音的策略

彼前
3:15

阻難	策略
滔滔雄辯 咄咄逼人	若對方企圖移開話題或故意挑剔，引發爭論，當有智慧地轉回正題或作出適合回應。免入圈套，切勿好勝爭辯，不要露出緊張、害怕和不耐煩的表情。可再找機會再談。很少人會因為辯論失敗而信主，反而會因爭辯而老羞成怒，心更剛硬。
滿腹經綸 望塵莫及	對於不清楚或不知道的問題，不要逞強作答。當坦白承認不知道。可告之會思考研究答案再討論。態度要謙卑誠懇，不卑不亢，給自己有一次討論的機會。學問再好，也有心靈的需要，真誠的聆聽相比高談闊論更能夠鼓勵對方表達內心的感受。
天文地理 瞭如指掌	留意政治、時事新聞，藉著談論時事、世事幻變、人生短暫，引起話題作開始，然後引發福音。誠實適當的讚揚可使對方產生好感，但切忌阿諛奉承。 ■ 來1:3上
宗教信仰 心靈寄託	人不相信真理並不代表真理是虛假。可問對方自己真的那麼可信嗎？若遇上危難仍敢說靠自己嗎？可問對方有那點是不能相信或認同的？然後按質疑的問題，對症下藥，加以解釋。但切勿用審判，自以為義的口吻去質問，乃是開心見誠的去討論。■ 羅3:3-4上
科學理論 邏輯分析	許多知識分子並非透過理智去決定不信耶穌，而是礙於主觀的因素而選擇不相信。很多基督徒科學家如牛頓等都是求證於聖經，找到真理。

當剛強壯膽，有信心，知識份子所認識的只是神造的萬物，而我們認識的卻是創造萬物的神。儘量採取主動傳福音而不是與他談他所知道的學問(箴9:10)

向知識份子傳福音參考書籍推介

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怎樣向面對困難的人傳福音

向面對困難的人傳福音的阻難

1 不如意事 十常八九
月有陰晴圓缺，
人有悲歡離合

2 人世苦難 為何是我
風雲變幻，
避無可避

3 天災人禍 何來公平
神為何漠不關心，
視若無睹

4 生老病死 無可倖免
自然定律，
既無奈又無助

5 山窮水盡 前行無路
人生低潮，
前路茫茫

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向面對困難的人傳福音的策略

彼前
1:6-7

阻難	策略
1 不如意事 十常八九	平時對週圍的人顯出愛心關懷，留意觀察他們在事業、學業或感情方面的際遇，當一個人陷入人生低潮時，也是最容易思想信仰問題和尋找認識神的時候時刻。應當把握時刻，給予適當的安慰、鼓勵和支持。
2 人世苦難 為何是我	不要否定這個世界沒有苦難。生命非掌握在人手中，很多事情皆始料不及。介紹他們認識耶穌這位可近、可親；同情和安慰的朋友，在危難中祂仍會不離不棄。■ 詩40:1-2
3 天災人禍 何來公平	天災人禍是我們不能解釋的。不要用一些理由、原因為神說項。可分享基督如何能勇敢面對苦難的力量和勇氣。■ 雅1:2-3
4 生老病死 無可倖免	既知道生命非掌握在人手中，人在世生命隨時告終，應及早為永恆去處打算。■ 約14:1-4
5 山窮水盡 前行無路	告訴他們耶穌愛他們，祂會伴你同行。人感覺虛空的原因就是因為沒有神，讓他們看見人得著滿足的方法就是得著神。 ■ 約10:10-11

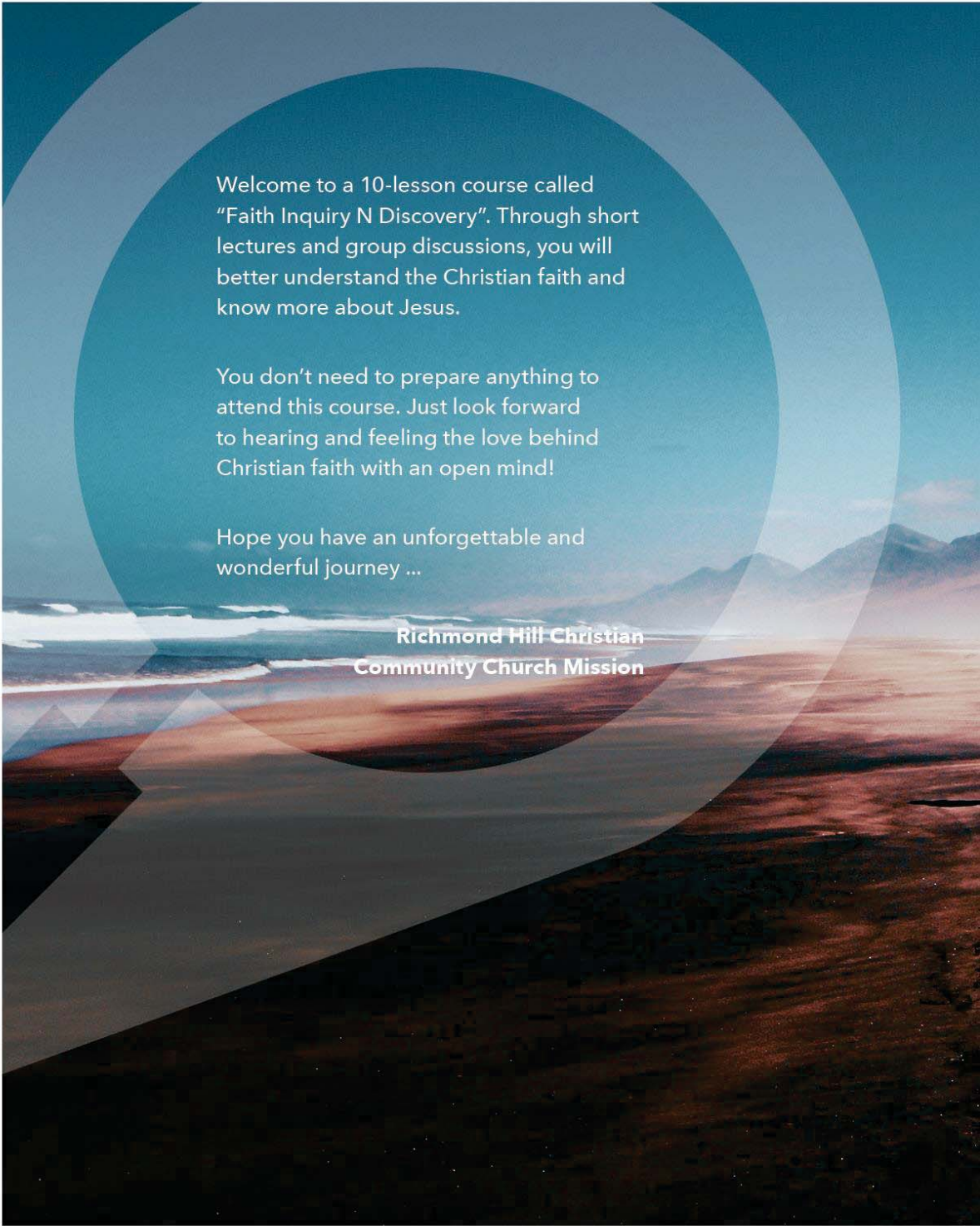
尊重個人對痛苦、生活挑戰有不同的詮釋和感受程度，切勿淡化感受。用同理心去聆聽，不作多餘的評語。

向面對困難的人傳福音參考書籍推介

《上帝與人間的苦難》、《是否真有神的存在》溫偉耀著，明風出版社出版

FIND Participant's Handbook (English)



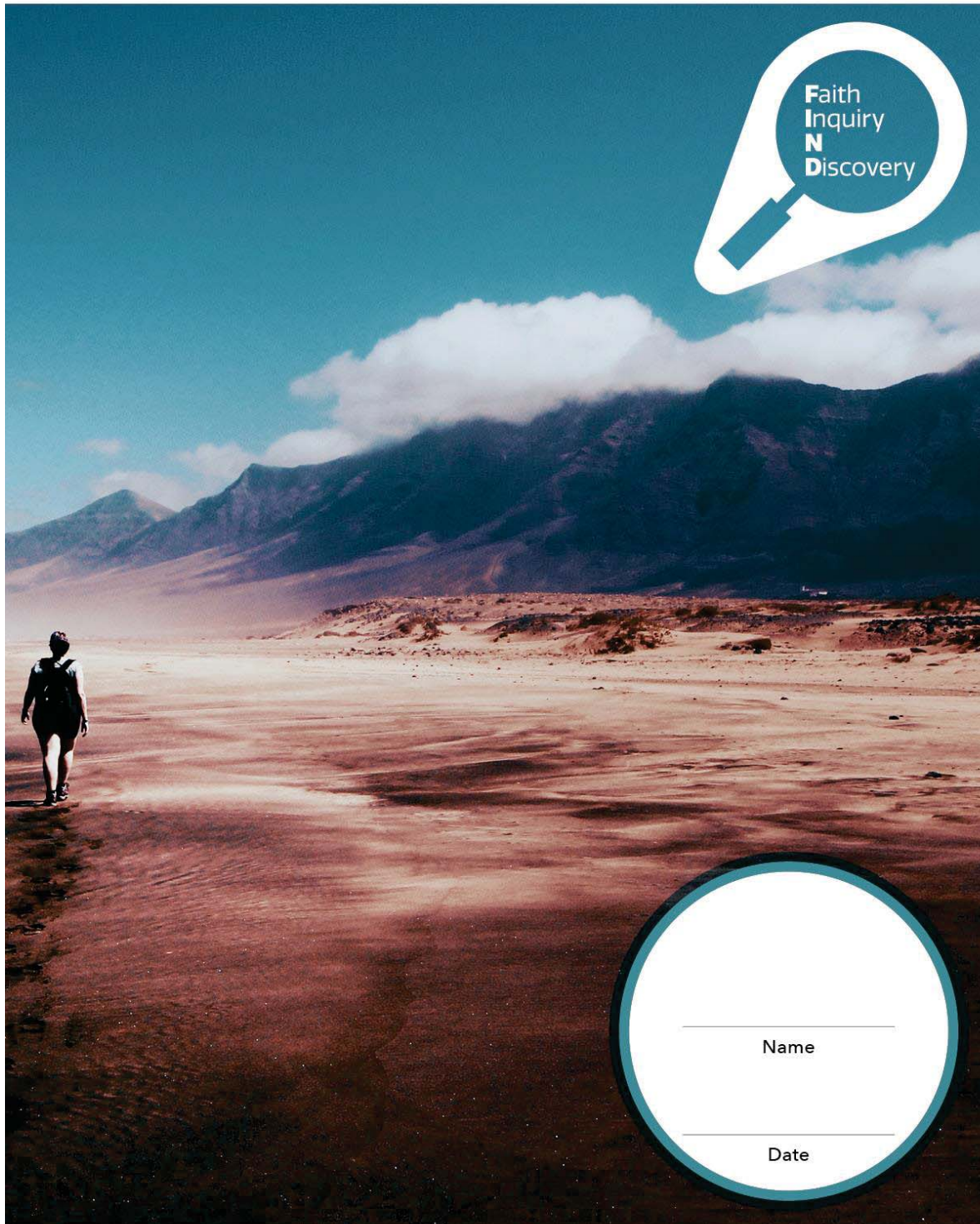


Welcome to a 10-lesson course called
"Faith Inquiry N Discovery". Through short
lectures and group discussions, you will
better understand the Christian faith and
know more about Jesus.

You don't need to prepare anything to
attend this course. Just look forward
to hearing and feeling the love behind
Christian faith with an open mind!

Hope you have an unforgettable and
wonderful journey ...

**Richmond Hill Christian
Community Church Mission**



Section I:

Does God exist?

Introduction:

The existence of God can be proved by evidence and witnesses.

The Theory of Evolution and Natural Selection cannot fully explain all the wonderful designs in living things.

By exploring the origin of the universe, life, and human beings, we find out that there is a designer and creator at the source-God.

Content Highlights:

1. **How do I know that God exists?**
 - Nature shows that there exists a creator. (Roman 1:19 -20; Psalm 19:1-4)
 - Many witnesses have actually experienced God. (John 21:30-31)
 - People can see God from Jesus. Jesus is God incarnate. (John 1:14; 1 John 1:1-2)
2. **What are the inadequacies of the Theory of Evolution and Natural Selection?**
 - Specified complexity noted in nature indicates that nature is not formed by accident. There must be a creator designing and creating the universe.
 - The evolution of living things is neither slow nor passive, but fast and proceeds according to wisdom.
3. **Did the universe, life; and humans have a starting point?**
 - The Big Bang Theory proposes that there was a starting point for the universe. This agrees with the Bible's account of God's creation.
 - The origin of life is very complex and life can only occur in the extremely delicate and appropriate earth environment. This implies God's creation.
 - From the study of human genetics, all humans originated from the same ancestor as described by the holy Scripture.

Conclusion:

Natural study; and scientific and historical research all indicate that God exists. If there is a God, it is the God that Christians believe in.

Scripture:

"For since the creation of the world, God's invisible qualities - His eternal power and divine nature - have been clearly seen, being understood from what has been made, so that people are without excuse." (Romans 1:20)

Reflections:

- › What in nature amazes me and indicates to me the existence of God?
- › How does this supernatural creator relate to me?
- › Why does God create the universe and lives in it?

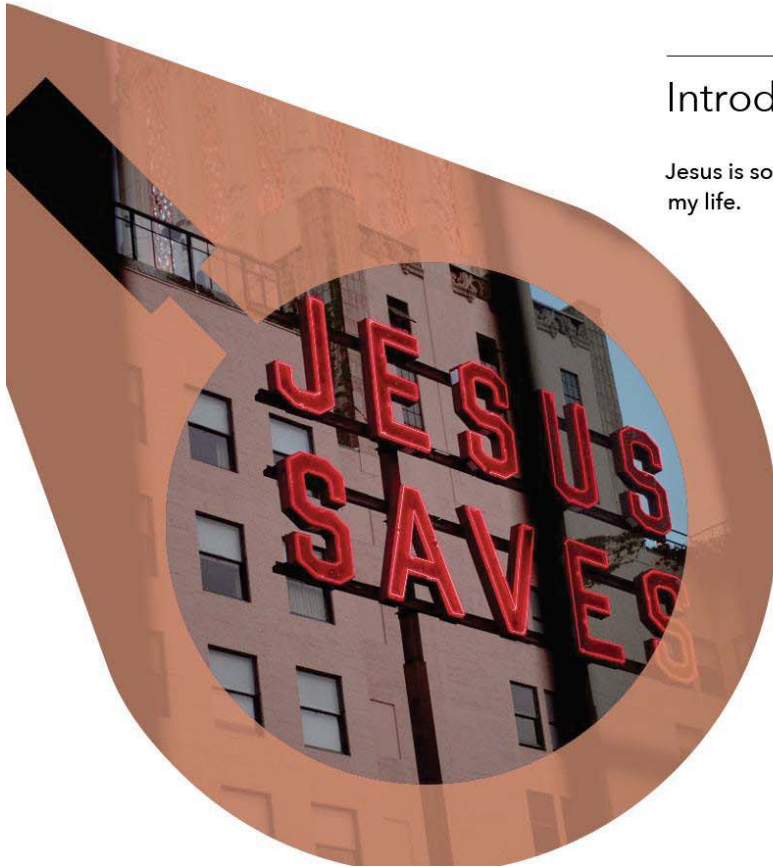


Section II:

Why should I believe in Jesus?

Introduction:

Jesus is so important to me! He has transformed my life.



Content Highlights:

1. How is Jesus different from other historical figures?
 - There are many great people in Chinese history. Why should I study a Jew named Jesus?
 - To know Jesus is to build a relationship with Him and experience His presence every day.
2. What is unique about Jesus in history?
 - Great religious leaders usually have special qualities to attract their followers.
 - Jesus lived on earth for only 33 years. He preached for about three years. Jesus did not travel to many places. He was not highly educated. But He had extraordinary charisma.
 - He directly changed the lives of people and brought unbelievable influences to the world.
3. What power does Jesus have?
 - He has the power of life.
 - For hundreds of years after Jesus died, Christians have persevered in preaching at the cost of their lives. His followers believed that Jesus is the real God who resurrected from death. Jesus had changed the lives of His followers.
 - Christians often experience the presence of Jesus and the true power when being with Him.

Conclusion:

Do you believe Jesus can change your life?

Scripture:

Jesus said, "I have come that they may have life, and have it to the full." (John 10:10b)

Reflections:

- Do you know Jesus? What's so special about Him?
- Did your relatives or friends tell you how their lives have been transformed by Jesus?
- Would you like to know more about Jesus and build a closer relationship with Him?

Section III:

Is the Bible inspired by God? Are the records in the Bible reliable?

Introduction:

The acts and deeds of Jesus are also documented in non-Christian literature and are not fictitious.

The four Gospels in the Bible are historical, objective, and reliable records of people and events.

The Gospels books are God's revelations to people.

Content Highlights:

1. **Can Jesus' records be found in non-Christian literature?**
 - There are Non-Christian records of Jesus written by Roman historians and lawyers, Jewish historians and Judaism classics writers. In spite of their different points of view, these writers have the following common descriptions of Jesus:
 - Jesus really existed in history. He was described as a wise teacher during his lifetime and He promulgated new moral standards.
 - Jesus had transcendental power.
 - Jesus was prosecuted and convicted by Roman Magistrate Pilate and was executed by crucifixion. The sky turned unusually dark at the time of his death.
 - After Jesus died, His followers crazily worshipped Jesus and persevered to preach that Jesus was God, regardless of circumstances and at all costs, even at the risk and cost of their lives.
2. **Are the records in the four Gospels in the Bible reliable?**
 - The Gospels books are biographies and historical writings, with sound writing motives.
 - The historical data is reliable. The time of writing was not long after the occurrence of the events. There were still firsthand witnesses at the time of writing.
3. **Are the Four Gospels in the Bible the words of God?**
 - The Four Gospels are God's revelation to man.
 - The descriptions and significance of the events in the Gospels are God's message to people of the world.

p.9

Conclusion:

The records of Jesus Christ in the Four Gospels in the Bible are revelations of God to man. They are reliable.

Reflections:

Now that the Bible has credibility, would I consider reading it seriously?

Scripture:

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." (2 Timothy 3:16)



Section IV:

Is God Jesus God incarnate on earth?

Introduction:

God gave people free will. He incarnated himself in Jesus, appeared on earth, and established relationships with people.

Content Highlights:

1. Why did God appear on earth?
 - God, who created the universe loves and cares for all people.
 - Through incarnation in Jesus, God saves people from sins, gives them new life and eternal life and restores harmonious relationship with them.
2. Is Jesus the incarnation of God?
 - Among the great religious leaders in history, only Jesus claimed to be God and had the authority to forgive sins.
 - . He performed many miracles to show that He is God.
3. How do we know that Jesus was not lying when He claimed to be God?
 - Jesus was not mentally ill, nor was He paranoid, or a delusional liar.
 - The truth is that He is the God He claims to be.

Conclusion:

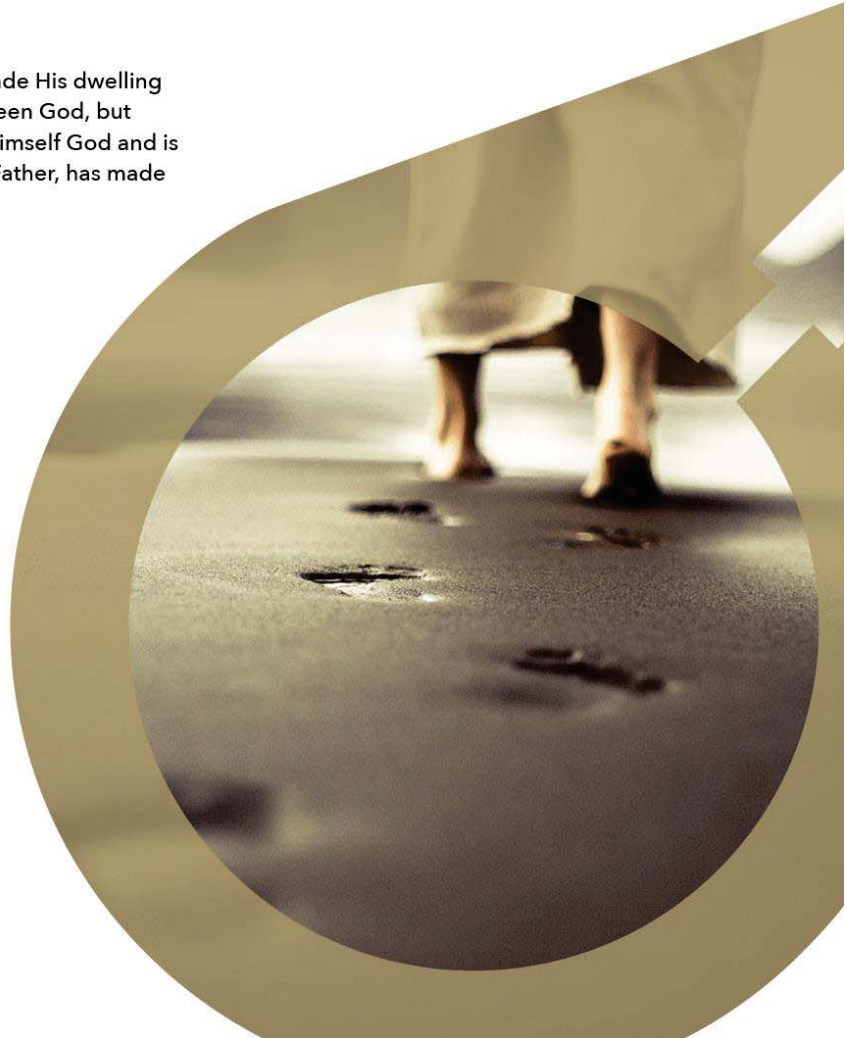
Jesus is the God He claims to be.

Reflections:

- Is Jesus really God?
- After listening to the short talk tonight, has my impression of Jesus changed?

Scripture:

"The Word became flesh and made His dwelling among us.....No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made Him known."(John 1:14,18)





Section V:

Why did Jesus have to suffer and die?

Introduction:

Jesus' suffering and death on the cross is related to you and me.

Content Highlights:

1. **What has God done for us by incarnation in Jesus?**
 - He set a model for all people: Although Jesus lived in a world full of sins, He maintained the highest moral standards in His life.
 - He walked with people. He is willing to undergo all sufferings with people.
 - He died for His people. He was willing to bear the curse and evil consequences of human sins.
 - Jesus' resurrection brings eternal life to people.
2. **What is the ultimate concern of a person?**
 - Aging, sickness and death are unavoidable.
 - Why should life be painful? Is there any justice?
 - Is there afterlife or eternal life? What is the ultimate destination of people?
3. **How does Jesus take ultimate care for us?**
 - Jesus is willing to die on the cross to redeem our sins.

Conclusion:

The sacrifice of Jesus shows us that God loves us, saves us from sins and gives us a new way out.

Scripture:

"But God demonstrates His own love for us in this: While we are still sinners, Christ died for us." (Romans 5:8)

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)

Reflections:

- How do I face my ultimate concern for life?
- How can Jesus' suffering and death help me address my ultimate concern in life?

Section VI:

Is Jesus really resurrected?

Introduction:

Science cannot explain the resurrection of the dead, but Jesus' resurrection was recorded in reliable historical documents.

Content Highlights:

1. What was recorded in anti-Christian literature?

- Contemporaneous historians and writers recorded that after Jesus died, Jesus appeared to His followers. Thereafter, missionary activities broke out. His followers were not afraid of death and were willing to sacrifice their lives to spread the gospels.

2. Can there be other logical explanations for Jesus' resurrection?

- Jesus did not die. He was unconscious and then woke up. This is impossible! Roman soldiers pierced the side of Jesus with a spear to make sure that Jesus had died. They had to do this in order to complete their task of execution of death penalty on Jesus, or they would have to bear the responsibility of failing their duty.
- The disciples stole the body of Jesus. This is impossible! Roman soldiers guarded Jesus' tomb to prevent theft.
- The disciples made false statements. It is not probable that all disciples would risk their lives to make false statements.
- The disciples went to the wrong empty tomb. This is impossible! Jesus was buried in the tomb of a famous Jew, Joseph. Moreover, those Jewish religious leaders, who opposed Jesus could have taken out Jesus' body to prove that Jesus had not resurrected, but they did not do so.
- The most probable and logical explanation is that Jesus is really resurrected.

3. Who has seen the resurrected Jesus?

- In addition to Jesus' disciples, as many as 500 people saw the resurrected Jesus.
- If 500 people saw Jesus at the same time it could not be a collective illusion.
- Apostle Paul recorded Jesus' resurrection 20 to 25 years after Jesus' death. He could not lie because many firsthand witnesses of the recorded events were still alive at that time.

Conclusion:

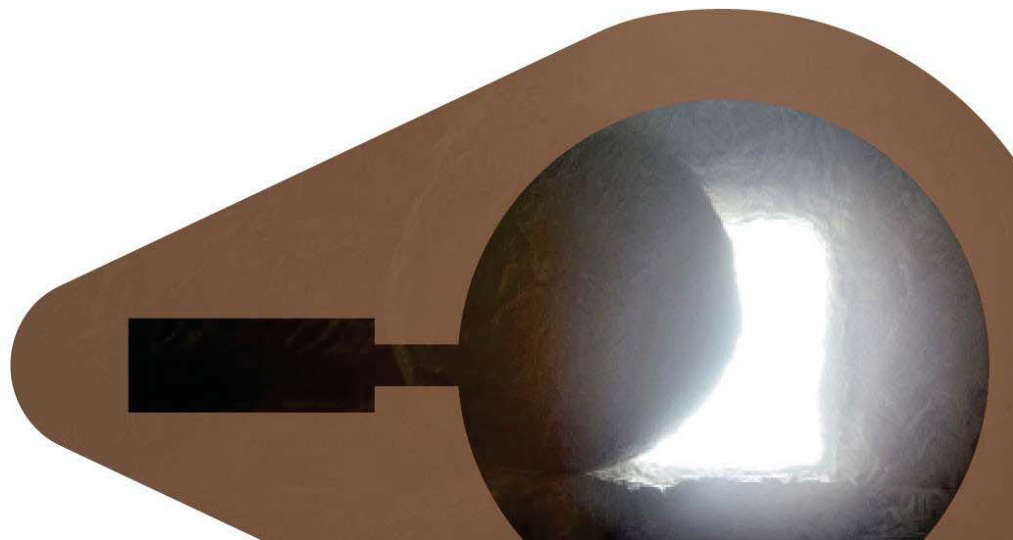
In human history, only Jesus can overcome death, for He has truly risen from death.

Scripture:

"After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God." (Acts 1:3)

Reflections:

- › How does Jesus' resurrection relate to me?
- › If Jesus was really resurrected how would it change my life?



Section VII:

How do the death and resurrection of Jesus relate to me?

Introduction:

Jesus' death and resurrection are closely related to us. They affect our present life.

Content Highlights:

1. Does anyone know where people will go after they die?
 - Only Jesus knows the answer because only Jesus died and was resurrected.
 - His promise: Those who believe in him will be resurrected after death and enter eternity.
 - "I am the resurrection and the life. The one who believes in me will live even though they die." (John 11:25)
 - "My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you I will come back and take you to be with me that you also may be where I am." (John 14:2-3)
2. Does the resurrected Jesus still exist today?
 - Jesus is still alive today. We can develop close relationship with him through praying to Him, and He really listens to our prayers. Jesus brings us hope for eternal life and brings transformation to our present life.
3. Are there testimonies of how Jesus has changed one's life?
 - Personal testimony of Dr. Milton Wen: When Dr. Wen was a young man, he was very proud of himself because of his outstanding academic achievements. One day, the Holy Spirit inspired him and let him see his transgressions. Dr. Wen was moved. He prayed to God in tears to confess his sins. God's forgiveness brings peace and life transformation to Dr. Wen. Through reading the Bible and praying Dr. Wen encountered God and developed a close relationship with God.

p.17

Conclusion:

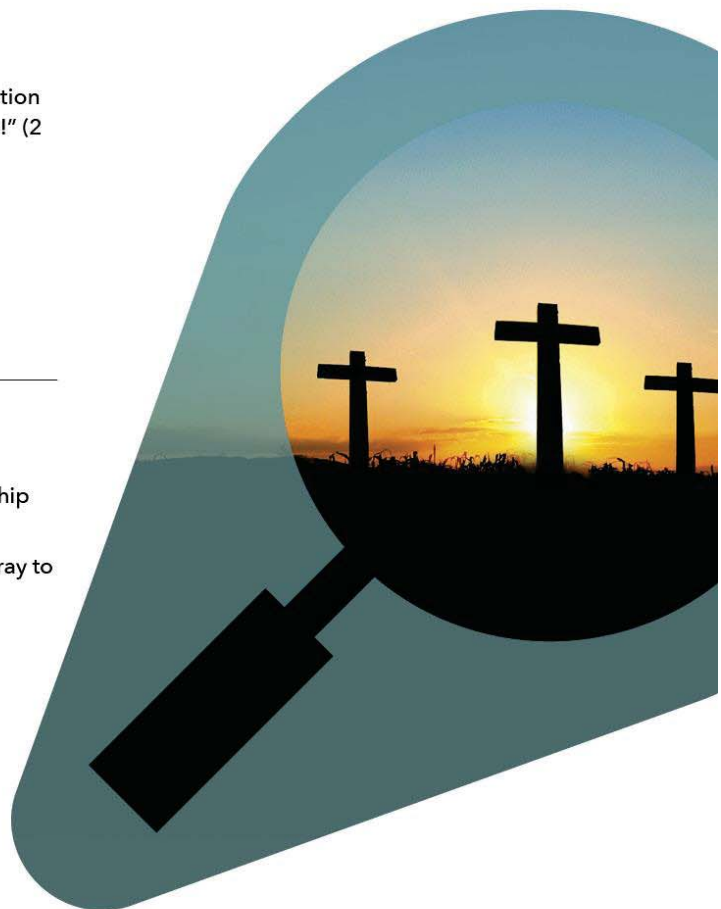
Building a relationship with the resurrected Jesus requires a willing heart and prayers as the first step.

Scripture:

"Therefore if anyone is in Christ the new creation has come. The old has gone, the new is here!" (2 Corinthians 5:17)

Reflections:

- › How do I think about "building a relationship with God"?
- › Are you willing to take the first step and pray to God?



Section VIII:

Christianity and Chinese Folk Beliefs

Introduction:

Chinese folk beliefs emphasize acquiring fortunes and avoiding the evil and misfortunes. These beliefs have weak foundations and they cannot help to improve personality or address people's ultimate concern.



Content Highlights:

1. What are the popular Chinese folk beliefs?
 - Chinese folk beliefs include feng shui, fortune telling, physiognomy, reciting Buddhist scripture, moral acts, hell, etc.
 - Believers believe that there are supernatural forces behind the physical world. These forces are in charge of human life and death. Some deities can bring wealth and fortunes to people and help relieve disasters.
2. Should you believe in a god who would satisfy your every whim?
 - Parents who satisfy a child's every whim are certainly not good parents.
 - Satisfying one's every whim would encourage greed and selfishness and would not enrich one's life or bring forgiveness or harmony in relationships.
 - Life transformation is a real miracle.
3. What are the basis of folk beliefs?
 - There are no rational bases for these beliefs. They are not based on facts.
 - Supernatural powers one believes in could bring fear and insecurity.

Conclusion:

The supernatural powers believed in Chinese Folk Beliefs cannot be compared to the mighty transcendental power of Jesus. Jesus governs heaven and earth. He is full of power, and wisdom. He loves all people.

Scripture:

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27)

"You shall have no other gods before me." (Deuteronomy 5:7)

Reflections:

What are the beliefs of me and my family? Do such beliefs bring joy and peace?

Section IX:

Does God ignore human suffering?

Introduction:

The existence of suffering makes people doubt whether God is unable or unwilling to stop suffering.

Content Highlights:

1. Why does the all loving God tolerate suffering in the world?
 - People are free but sinful. God gives people freedom to choose what they want to do. However, they have to bear the consequences.
 - God will not take away man's freedom. Nor will He infinitely intervene in man's affairs with supernatural power.
2. Why doesn't the Almighty God stop suffering?
 - Suffering is inevitable in the process of growth. People will learn and become mature through suffering.
 - There is blessing in suffering. What people consider to be a dead end is often the starting point of a new route from God.
3. How do we face suffering?
 - Jesus' incarnation shows that God loves us and His resurrection shows that God is almighty.
 - The proper way to face suffering is to understand God's love and care and pray to Him to provide us with the strength and hope to walk through suffering with Him.

Conclusion:

The incarnation and resurrection of Jesus show that God is both loving and almighty. He can help us go through suffering with faith and provide us with the hope of eternal life.

Reflections:

Have I faced any suffering in my life? Who walked with me in my suffering?

Scripture:

Jesus said, "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (John 16:33)



Section X:

Stand firm in belief and have faith in eternity



Introduction:

The resurrection of Jesus brings hope to our current life and gives assurance of our eternal life.

Content Highlights:

1. Will there be afterlife?

- People with near-death experience say that consciousness still exists after death.
- They usually feel warm, see bright light, and experience happiness.
- There are also experiences of meeting great saints and awareness of the ultimate master.
- The resurrection of Jesus is an affirmative reference. Death is just a transition to a more perfect eternal state.

2. Is eternal life about the future only?

- Eternal life is not only about afterlife but also about the renewal of the current life.
- Believers of God will establish a relationship with God and beautifully experience the love and truth of God in this life.
- Christians are not afraid of death because they have confidence in eternal life.

3. If I choose to believe in Jesus. Do I have to give up my Chinese philosophy?

- Each of the three major branches of Chinese philosophy of life has its own merits.
- Confucianism: Each person has a conscience to distinguish what is right and wrong and to sympathize with other people's suffering. If such instinctive merits are fully developed in a person, this person will become a morally noble person.
- Taoism: Life is full of acting, coercion and hypocrisy. People should learn to return to nature and not to focus on matters before you.
- Buddhism: Nothing in this material world is constant and durable. We need to have the wisdom to learn to let go and live freely.
- Since Christian faith also cares about the physical, mental and spiritual wellness of believers, it is not necessary for Christ followers to abandon the wisdom of Chinese philosophy.

Conclusion:

Through Jesus Christ, Christians are able to establish harmonious relationships with God. With the promise of eternal life, Christians are able to pursue a perfect current life. Based on the above, Christianity exceeds all other religious beliefs.

Scripture:

"Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God." (John 1:12)

Reflections:

What is the most important decision in life? How should I make this decision?

You can receive Christ through prayer:

Lord Jesus, thank you for loving me. I know I am not perfect and always sins against you. Thank you for forgiving my sins and giving me eternal life.

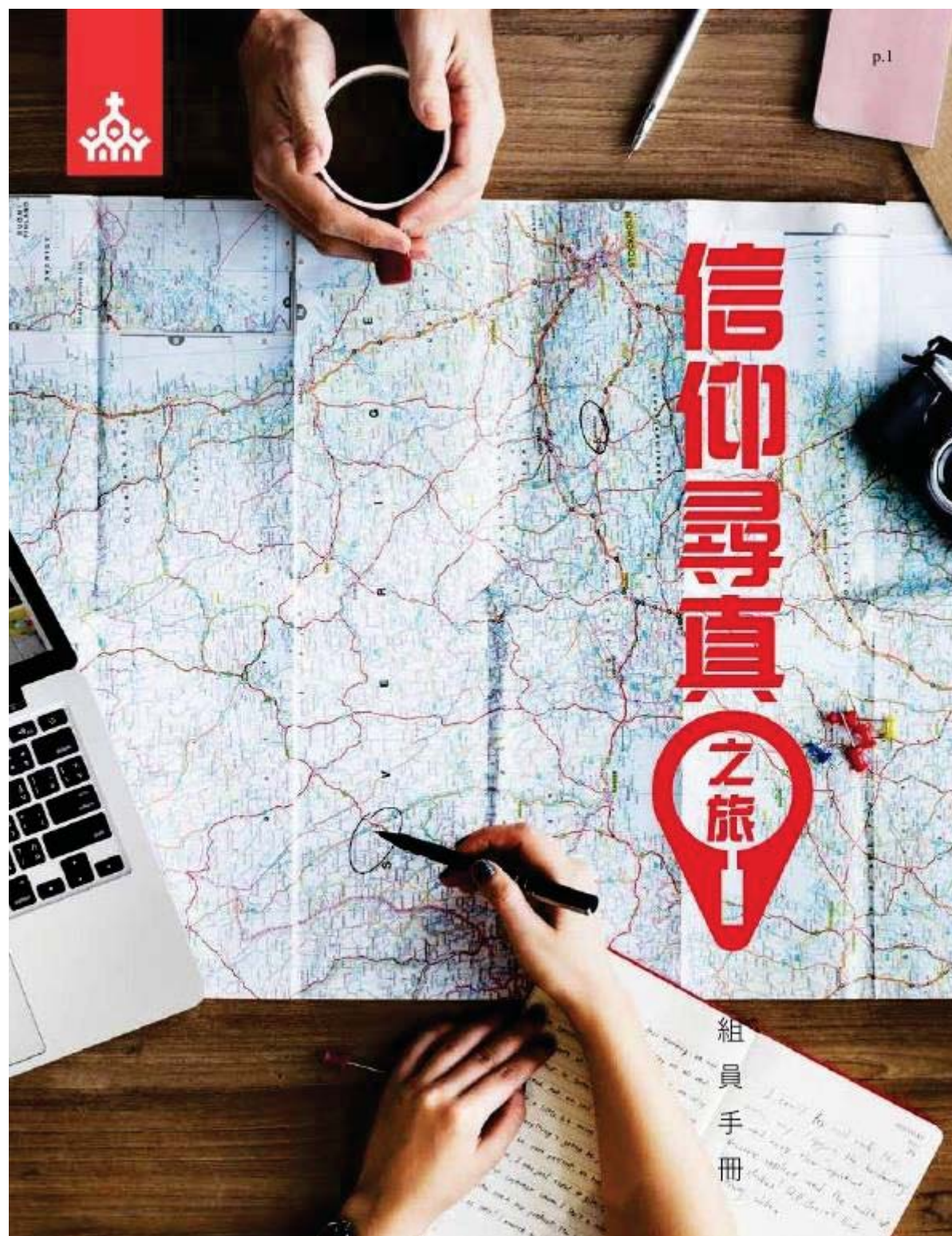
Thank you for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord.

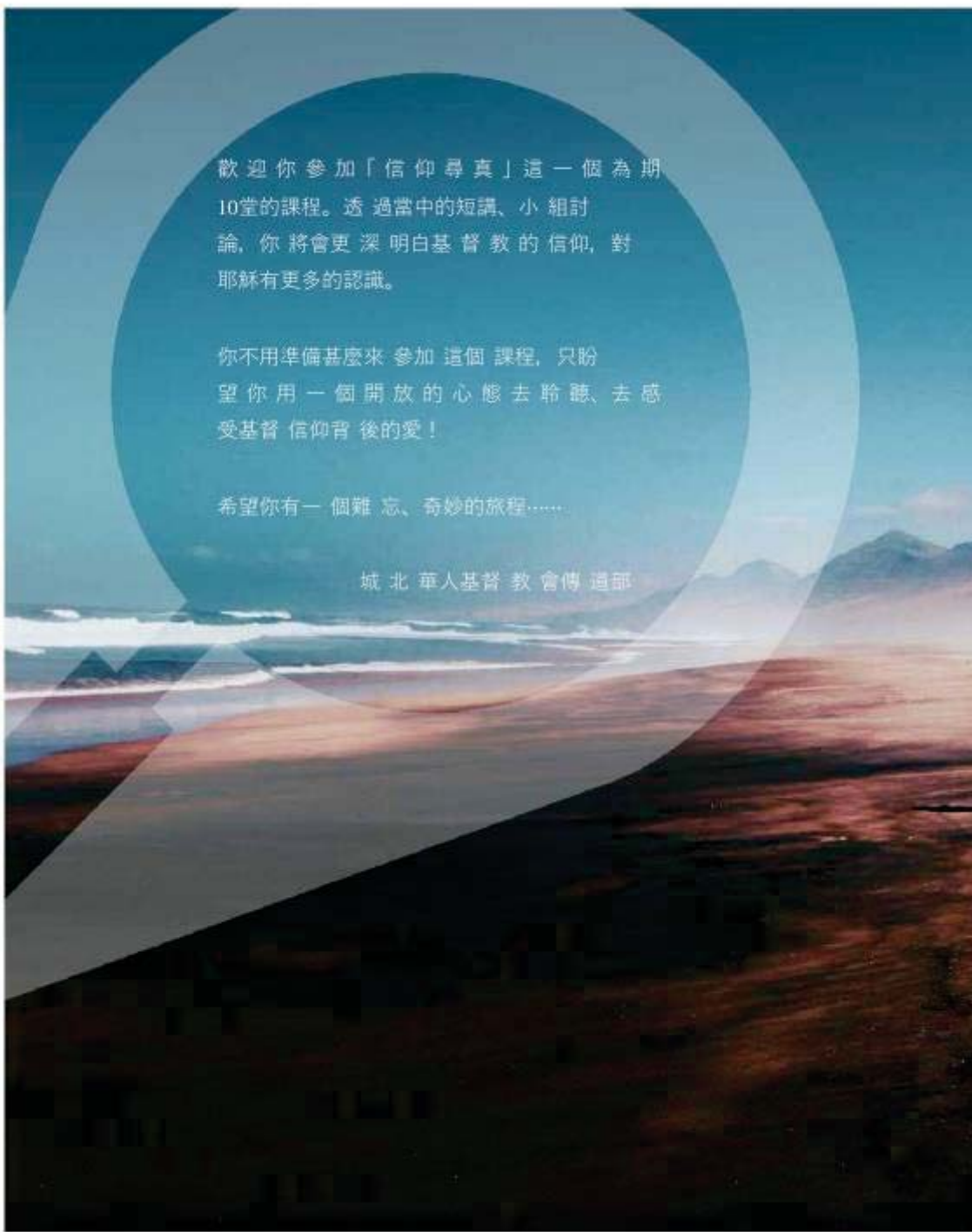
Take control of the throne of my life. Make me the kind of person You want me to be. In Jesus' name I pray, amen.



**Richmond Hill
Christian Community Church**

FIND Participant's Handbook (Chinese)



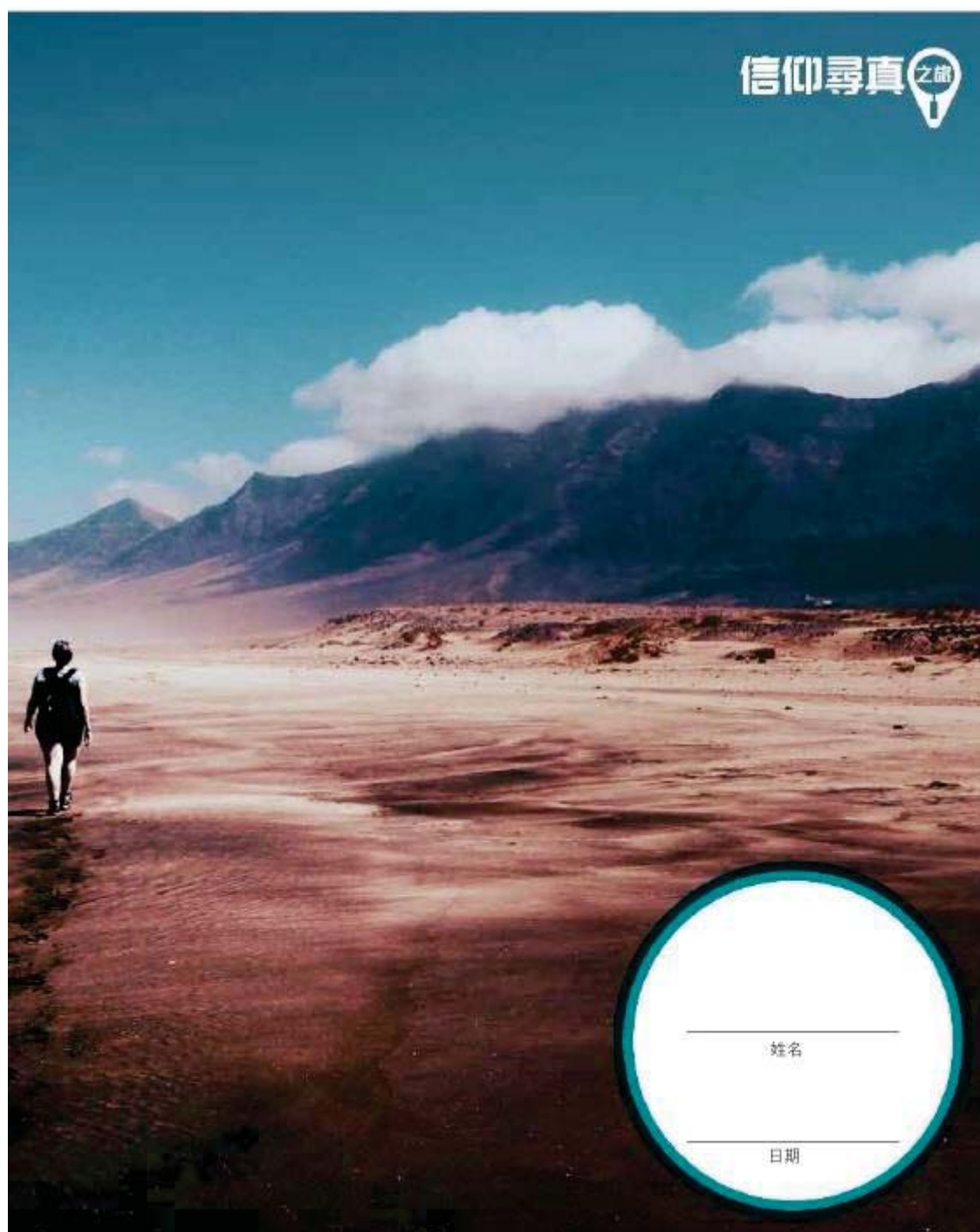


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10堂的課程。透過當中的短講、小組討
論，你將會更深明白基督教的信仰，對
耶穌有更多的認識。

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望你用一個開放的心態去聆聽、去感
受基督信仰背後的愛！

希望你有一個難忘、奇妙的旅程……

城北華人基督教會傳道部



第一節：

是否真有 神的存在？

導論：

神的存有證據、有證人，是可以看得見的。
進化論「適者生存」的論述，不能解釋一切生物的奇妙設計。
探索宇宙、生命、人類的起源，可以知道在源頭有一位原動者—神。

內容重點：

1. 從那裡可以看得見神的存在？
 - „ 大自然指向一位創造的神。
(羅馬書 1:19-20; 詩篇19:1-4)
 - „ 很多見證人經歷過這位神。
(約翰福音 21:30-31)
 - „ 從耶穌身上看見神在人間顯現。
(約翰福音1:14; 約翰壹書1:1-2)
2. 進化論「適者生存」的論述有何不足之處？
 - „ 大自然蘊藏着「特定的複雜性」，並不出自偶然，而是出自一位匠心設計的創造者。
 - „ 生物的進化實際上並非緩慢的，而是躍進的，也不是被動的，而是隱含智慧的。
3. 宇宙、生命、人類有沒有起源？
 - „ 科學上的大爆炸論，指向宇宙有一個起始點，與聖經記述上帝的創造吻合。
 - „ 生命的起源非常複雜，只能在極其微妙和合適的地球環境下出現，指向創造的上帝。
 - „ 人類的起源，可以從現代人類的基因譜圖，追溯到同一根源，一如聖經記述。

結論：

從大自然探索、科學理據、和歷史見證，都指向神的存在。如果真有神，那位「神」就是基督教所信仰的上帝。

經文：

「自從造天地以來，神的永能和神性是明明可知的，雖是眼不能見，但藉著所造之物就可以曉得，叫人無可推諉。」羅馬書1:20

思想：

- 、大自然有甚麼奇妙，令我驚嘆？令我窺見一位創造者的存在？
- 、一位超自然的創造者，與我有何關係？
- 、神為甚麼要創造這宇宙和其中的生命？



第二節：
我為何要
信耶穌？

導論：

耶穌對我太重要了！他扭轉了我的生命。



內容重點：

1. 耶穌與其他歷史人物有甚麼不同？
 - .. 中國歷史上有很多偉大的人物，為甚麼要研究一位叫耶穌的猶太人？
 - .. 認識耶穌是與他建立關係，經歷每天與他親切同在的關係。
2. 耶穌在歷史上有何獨特的現象？
 - .. 偉大宗教創造者，都有特別的條件吸引信眾。
 - .. 耶穌只有33歲，公開傳教活動不超過三年，去過的地方既不多，又無高深教育，但魅力非比尋常。
 - .. 他直接影響人的生命，他帶來的影響力，是無法解釋的。
3. 耶穌的魅力是一種甚麼的力量？
 - .. 是一種生命力！
 - .. 基督徒受逼迫幾百年間，冒死傳福音，所信的耶穌是死而復活的真神，他改變了基督徒的生命。
 - .. 信徒經常體驗到與耶穌同在所帶給他們真實的力量。

結論：

信耶穌改變了我的生命，你信耶穌也可以得到生命的改變。

經文：

耶穌說：我來了，是叫人得生命，並且得的「更豐盛。」約翰福音10:10

思想：

- 、你認識耶穌嗎？他有甚麼特別之處？
- 、你有沒有親戚或朋友，對你述說他們的生命被耶穌改變？
- 、你願意更深入認識耶穌，與他建立深切的關係嗎？

第三節：

聖經是 神的啟示？ 它的記載 可靠嗎？

導論：

耶穌的事蹟，有非基督教的文獻記載，不是虛構的。

聖經四卷福音書，有歷史性、客觀性，是可靠的記載。

福音書是上帝對人的啟示。

內容重點：

1. 非基督教的文獻有耶穌的記載嗎？

.. 非基督教文獻，包括羅馬帝國歷史學家、律師、猶太歷史學家、猶太教經典等，對耶穌的記載，雖有不同觀點，都分別有如下的陳述：

- ✦ 耶穌真有其人，在生時，被描述為有智慧的教師，頒佈新的道德標準。
- ✦ 耶穌擁有超然能力。
- ✦ 耶穌被羅馬地方官彼拉多判刑，受羅馬十字架死刑，死時有不尋常的天黑。
- ✦ 耶穌死後，曾經跟隨耶穌的人，不顧一切、瘋狂地願意犧牲生命，去宣揚耶穌是神，而且在生命威脅的壓迫下，不顧一切地敬拜、宣揚他。

2. 聖經四卷福音書的記載可靠嗎？

- .. 福音書屬人物傳記，歷史著作，有可靠的寫作意圖和動機。
- .. 歷史資料可靠：寫作年代與事件距離不遠；有第一代目擊見證人。

3. 聖經四福音書是上帝的話嗎？

- .. 是上帝對人的啟示。
- .. 福音書對事件的描述和其中的意義，都同樣是上帝向世人要傳遞的信息。

結論：

聖經四福音書對耶穌基督的記載，
是上帝對人的啟示，是可靠的。

思想：

既然聖經有可信性，我會考慮認真的翻
看它嗎？

經文：

「聖經都是神所默示的，於教訓、督責、
使人歸正、教導人學義，都是有益的。」
提摩太後書 3:16



第四節： 耶穌是神在人 間顯現？

導論：

神 給人有自由意志，並以耶穌道成肉身，在人間顯現，與他們建立關係。

內容重點：

1. 為什麼神要在人間顯現？
 - .. 創造宇宙生命的神，對人類滿有愛與關懷，藉耶穌的肉身來到世上，將人從罪惡拯救出來，與神復和，得著新生命，並有永生的盼望。
2. 耶穌是否神的顯現？
 - .. 歷史上偉大宗教領袖之中，只有耶穌宣稱自己是神，有赦罪的權柄。
 - .. 他也行了很多神蹟，去顯明自己是神。
3. 耶穌宣稱自己是神，是否可信？
 - .. 耶穌不可能患精神病、妄想症，也不可能是處心積慮的大騙子。唯一最可信的，就是他是自己所宣稱的神。

結論：

耶穌是 他自己所宣稱 的 神。

思想：

- 、 耶穌自稱 為 神，是 否可信？
- 、 聽了今天晚 上的 短講之後，我 對耶穌 的印
象有改 變 嗎？

經 文：

「道 成了肉身，住 在 我們 中間，充 充 滿 滿
有 恩 典，有 真 理。... 從 來 沒 有 人 看 見 神，只
有 在 父 懷 裡 的 獨 生 子 將 他 表 明 出 來。」
約 翰 福 音 1:14, 18





第五節：

耶穌

為甚麼要死？

要受痛苦？

導論：

耶穌來到世上，受苦和被釘死在十字架上，與
你和我都有關。

內容重點：

1. 神在人間顯現·為我們做了甚麼事？
 - .. 作人的典範：雖然活在罪的世界裏·仍然保持最高道德水平·
 - .. 與人同行：甘願與人經歷一切的苦難·
 - .. 承擔死亡：願意為人類承擔罪的咒詛和惡果·
 - .. 復活與重生：耶穌復活·為人類帶來永恆的出路·
2. 甚麼是人生終極關懷的事？
 - .. 生老病死·無可避免·
 - .. 人生為何要受痛苦？公平、公義何在？
 - .. 人死即燈滅？死後有永生？人的終極去處是甚麼？
3. 耶穌如何為我們承擔終極關懷的事？
 - .. 耶穌甘願在十字架上被釘死·代我們承擔罪的工價·

結論：

耶穌的死·向我們表達神愛我們·給痛苦和死亡一條新的出路·

經文：

「唯有基督在我們還作罪人的時候為我們死·神的愛就在此向我們顯明瞭·」羅馬書5:8
 「因為罪的工價乃是死·惟有神的恩賜·在我們的主耶穌基督裏·乃是永生·」
 羅馬書6:23

思想：

- 、我如何面對人生終極關懷的問題？
- 、耶穌的受苦與受死·如何幫助我解決人生終極關懷的問題？

第六節：

耶穌 真的 復活了？

導論：

科學不能解釋死人復活，但耶穌復活有可靠的歷史文獻作證。

內容重點：

1. 反基督教的文獻怎麼說？
 - .. 同年代的史學家、文學家，記載耶穌死後，耶穌曾向信徒顯現，「並且爆發傳教活動，藐視死亡，自願奉獻自己生命」。
2. 其他解釋更合邏輯？
 - .. 耶穌只是昏迷後醒過來？不可能！羅馬士兵用矛槍刺穿耶穌肋旁，才能完成執行死刑的任務，不然要付上失職的責任。
 - .. 門徒偷走耶穌屍體？不可能！有羅馬士兵看守墳墓，防止偷屍。
 - .. 門徒作假宣告？不可能！門徒不可能全部都作假口供，又或寧死也堅持說謊話。
 - .. 門徒去錯了空墳墓？不可能！讓出墳墓葬耶穌的是有名的猶太人約瑟，而且反對耶穌的猶太宗教領袖，可以拿出耶穌的屍體，證明耶穌沒有復活，但他們沒有這樣做。
 - .. 最可能及最可信的解釋，是耶穌真的復活了。
3. 甚麼人見過復活的耶穌？
 - .. 除了耶穌的門徒外，有多達500人一同看見復活了耶穌顯現。
 - .. 500人同時看見耶穌，不可能是集體幻覺。
 - .. 使徒保羅記載這事，早於耶穌死後、復活後20-25年，當時很多見證人還在世，可作見證。

p.15

結 論：

人 類 歷 史 中，能 勝 過 死 亡 的，只 有 耶 穌，
因 他 真 的 復 活 了。

經 文：

「他 受 害 之 後，用 許 多 的 憑 據 將 自 己 活 活 地 顯
給 使 徒 看，四 十 天 之 久 向 他 們 顯 現，講 說 神
國 的 事。」使徒行傳1: 3

思 想：

- 、 耶 穌 的 復 活 與 我 何 干？
- 、 如 果 耶 穌 真 的 復 活 了，我 會 作 怎 樣 的 改 變？



第七節：

耶穌的 死和復活， 與我何干？

導論：

耶穌的死與復活，與你和我都息息相關，和當下的人生不能分開。

內容重點：

1. 有誰知道人死後往哪裡？
 - „ 只有耶穌知道，因只有他死而復活。
 - „ 他的應許：信他的人，死後有復活，進到永恆。
 - „ 「復活在我，生命也在我！信我的人，雖然死了，也必復活。」
 - 約翰福音11:25
 - „ 「我去原是為你們預備地方去，我若去為你們預備了地方，就必再來接你們到我那裏去；我在哪裏，叫你們也在那裏。」約翰福音14:2-3
2. 復活了耶穌今天還在嗎？
 - „ 耶穌今天還活著，所以我可以跟他交談，祈禱不是打空氣，因為他聽到我的話，與我結成深刻的關係，不單對永恆有把握，對當下生命也有改變。
3. 有沒有個人經歷可以作證？
 - „ 溫偉羅博士的個人見證：一位成績優越而又驕傲的青年，因聖靈感動而看清楚自己的過犯，向神流淚認罪，神的赦罪帶來平安，生命改變，在讀經中與主相遇，建立了親切的關係。

p.17

結 論：

與復 活了的 耶穌 建 立關 係，需 要 有願 意的心，
以祈禱 踏出第 一 步。

經 文：

「若有人在基督裏，他就是新造的人，舊事已過，都變成新的了。」哥林多後書 5:17

思想：

- ﹂ 我對「和神建立關係」有甚麼想法？
- ﹂ 你願意作祈禱，踏出第一步嗎？



第八節：
基督教
與中國
民間信仰

導論：

中國民間信仰，趨吉避凶，但基礎薄弱，不能
提昇人格，亦無終極把握。



內容重點：

1. 中國民間流行信甚麼？
 - .. 包括風水、算命、面相、術數、念佛、積德、招魂、招渡、西天、地獄等。
 - .. 相信現實世界背後有超自然力量，掌管人的生死禍福，某些神靈會令人發財致富、消災解難。
2. 「有求必應」是否可信？
 - .. 即如有求必應的父母未必是好父母。
 - .. 有求必應鼓勵貪婪、自私，並不帶來生命上的豐盛，或關係上的和諧與饒恕。
 - .. 生命的改變才是真正的神蹟。
3. 民間信仰的基礎是甚麼？
 - .. 沒有理性的基礎，也未必有事實的根據。
 - .. 超自然力量的帶有恐懼，沒有安全感。

結論：

民間所信的超然力量，遠不及主宰天地、充滿能力智慧、願意看顧同行的耶穌。

經文：

「我留下平安給你們，我將我的平安賜給你們；我所賜的，不像世人所賜的，你們心裏不要憂愁，也不要膽怯。」約翰福音14:27

「除了我以外，你不可有別的神。」申命記 5:7

思想：

我和我的家人倚靠甚麼信仰？是否帶來平安喜樂？

第九節：

神漠視

人間苦難？

導論：

苦難的存在令人懷疑：至善的神不能制止苦難，或是全能的神不願制止苦難？

內容重點：

1. 至善的神為何容忍世上的苦難？
 - „ 人有自由和罪性，人想做的，神都容許，但人要承擔後果。
 - „ 神不會取消人的自由，亦不會無限地以超自然的力量，介入人的事情。
2. 全能的神為何不制止苦難？
 - „ 痛苦是成長的必然過程，但同時會帶來人生歷練。
 - „ 苦難中有祝福，人看為是絕路的事，往往，是神奇妙作為的起點。
3. 如何面對苦難的打擊？
 - „ 耶穌道成肉身表達了神的愛，他的復活表達了神的全能。
 - „ 認識神的愛與關懷，求他賜力量，與他同行，有盼望地渡過苦難。

p. 21

結論：

耶穌道成肉身，死而復活，表明神既至善又全能，讓人在苦難中有把握渡過，且有永生的盼望。

思想：

我曾否面對苦難？是誰與我同行渡過？

經文：

耶穌說：我將這些事告訴你們，是要叫你們「在我裡面有平安。在世上，你們有苦難；但你們可以放心，我已經勝了世界。」(約16:33)



第十節：

立足信仰， 抉擇永恆



導論：

耶穌復活帶來今生的盼望和永恆生命的把握。

內容重點：

1. 在世生命結束後，還有延續嗎？
 - .. 瀕死經驗提供了人死後的狀態，仍有意識存在。
 - .. 大部分的經歷是有溫暖、光輝、愉快的感覺。
 - .. 也有經歷遇見偉大靈體，意識到終極的主宰。
 - .. 耶穌復活，帶來肯定的參考，死亡只是過度至更完美的永恆狀態。
2. 永恆的生命是否只是將來的事？
 - .. 永恆的生命不單是關乎來生，也關乎在當下的生命更新。
 - .. 認識神的信徒，與神建立關係，今生經驗到神的愛與真實，有美麗的體會。
 - .. 基督徒面對死亡不懼怕，有安全感，因為對永恆的延續有把握。
3. 抉擇信耶穌，是否必須放棄中國人生哲學？

中國三大人生哲學，各有可取之處：

 - .. 儒家：人有是非、同情之心，把善端擴充，成為道德高尚的人。
 - .. 道家：人生太多做作，變得勉強和虛偽，要學習復返自然，不以眼前為準。
 - .. 佛家：世間事物變化無常，是不能抓住的，以智慧眼光看透，學會放下自在，不必執著。
 - .. 基督教信仰也是安身立命，不必反對或放棄中國人生智慧。

結論：

基督信仰透過耶穌基督，與生命的主宰建立關係，把握永恆生命的應許，作更完美的人生追尋，遠勝其他信仰。

經文：

「凡接受耶穌的，就是信他名的人，他就賜給他們權柄，作神的兒女。」約翰福音 1：12

思想：

甚麼是人生最重要的抉擇？我該怎樣作這抉擇？

如果你願意相信耶穌，

請作以下禱告：

主耶穌啊！感謝你愛我。我知道自己不完美，
時常犯罪得罪你。

感謝你為我的罪，死在十字架上，讓我的罪
得著赦免，有永生的盼望。雖然我認識你不
深，但我願意憑信心打開心門，接受你作我的
救主和生命的主。求你管理我的一生，成
為你所喜悅的人。

奉主耶穌的名禱告。阿們！



城北華人基督教會

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The New Believer Handbook (English)

New Believer Handbook

Richmond Hill Christian Community Church



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Lesson 1: Abundant Life

1. God loves you and He wants you to have an abundant life.

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.
(John 10:10)

- Abundant life is you are absolute certain you are going back to God who loves you very much when you are leaving this world,
- Abundant life is there is always someone you can share with when you are happy.
- Abundant life is there is a shoulder for you to lean on and share your burden when you are feeling down,
- Abundant life is you can still be joyful when you are facing difficult situations.
- Abundant life is you can still feel peace even you are in the hopeless situations.

2. We separate from God because we sin.

For all have sinned and fall short of the glory of God
(Romans 3:23)

For the wages of sin is death (Romans 6:23a)

We use our own ways, such as good works, religions, philosophies, morals to seek abundant life. However, we

How can we solve the problem of separating from God?

3. Jesus Christ is the only way. His death and resurrection bridge us from God.

Jesus died for us

But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. (Romans 5:8)

Jesus resurrected from death

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead (1 Peter 1:3)

Jesus is the only way

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. (John 14:6)

We have to make a CHOICE!!

4. Are you willing to confess your sins and repent, invite and accept Jesus Christ in your heart to come your Saviour and your LORD?

Yet to all who received him, to those who believed in his name, he gave the right to become children of God (John 1:12)
That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)

Prayer:

Dear Lord Jesus Christ, I confess I am a sinner and sin against you. Now I want to repent and please forgive my sins. Please enter my heart to be my Savior and the lord of my life so that I can live an abundant life with your guidance. In Jesus' name, I pray. Amen.

Date of my acceptance of Jesus:**What is the promise of God for your decision?**

And this is the testimony: God has given us eternal life, and this life is in his Son. ¹²He who has the Son has life; he who does not have the Son of God does not have life. (1 John 5:11-2)



KEY VERSE

The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. (John 10:10)

Lesson 2: Time with God (Devotion)

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (2 Corinthians 5:17)

New life starts with new habits

Devotion is:

Communicate with God through reading His Words, praying and talking to Him.

The importance of Devotion time with God

But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. (Psalm 1:2-3)

- Through God's Words, we will be transformed to live abundant lives.
- God's Words make us fruitful (*yields its fruit*), nourish us (*leaf does not wither*) and guide us (*whatever he does prospers*)

Suggested devotion procedure

1. Fixed time
2. Fixed place

3. Starts with a prayer
Example: "Dear Lord Jesus, I commit the following time in your hands. May You open my heart to see Your grace and listen to Your Words."
4. Read Bible (GOD'S SPECS)
Identify the following in the passage.
 - **GOD** – What does this passage say about God?
 - **S**ins – Any sins pointed out?
 - **P**romises – The promises by God
 - **E**xamples – Any examples to follow or not to follow?
 - **C**ommandments – What God commands us to do?
 - **S**piritual Principles – Any spiritual principles
5. Response – Write down concrete action items
6. Closing Prayers
 - Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Doing devotion together on John 1:1-18 using the above suggested devotion procedure.

Devotion commitment:

I commit to spend _____ minutes to do devotion everyday

The best time to do devotion is _____



But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. (Psalm 1:2-3)

Lesson 2: Devotion (Mark 1:14-20)

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. (Mark 1:14-20)

GOD'S SPECS

- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
- **Promises** - The promises by God
- **Examples** – Any examples to follow or not to follow?
- **Commandments** – What God commands us to do?
- **Spiritual Principles** – Any spiritual principles

Response – Write down concrete action items

Closing Prayers

- Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Lesson 3 Devotion (Mark 14:32-42)

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. (Mark 14:32-42)

GOD'S SPECS

- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
- **Promises** – The promises by God
- **Examples** – Any examples to follow or not to follow?
- **Commandments** – What God commands us to do?
- **Spiritual Principles** – Any spiritual principles

Response – Write down concrete action items

Closing Prayers

Lesson 3: Talk to God (Prayer)

Prayer is:

Through prayer, we communicate with God and experience Him, hence a better and intimate relationship with Him.

The importance of prayer:

- It is God's commandment

Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus. (1 Thessalonians 5:16-18)

- Through prayer, we experience abundant life

- a) We cast anxiety on Him

Cast all your anxiety on him because he cares for you (1 Peter 5:7)

- b) We seek His guidance and His will

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. (Matthew 7:7)

- c) We gain strength and help

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Hebrews 4:16)

Suggested prayer procedure: (ACTS)

- **A**doration – Praise the attributes of God. For examples, His faithfulness, Holiness, Righteousness, Love...
- **C**onfession – Confess our sins through actions and thoughts towards God and people

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness (1 John 1:9)

- **T**hanksgiving – Thanks God of what He has done to us, to family, to other people, to the church and to the world.

Give thanks in all circumstances, for this is God's will for you in Christ Jesus. (1 Thessalonians 5:18)

- **S**upplication – Seek help from God

The principles of supplication

- Do not cherish sin

If I had cherished sin in my heart, the Lord would not have listened; (Psalm 66:18)

- Pray by faith

- Pray according to the will of God

When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures. (James 4:3)

If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. (John 15:7)

- Wait for God – He has the best timing

Yet the LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him! (Isaiah 30:18)

Pray together using the suggested procedure. Everyone will pray.

Date	Items	God's response/ Our changes

- Why we need to pray in the name of Jesus?
Only through Jesus, we can come before God (John 14:6)
- What is the meaning of 'Amen'?
"Truly". All we pray is true and from the bottom of our hearts.



KEY VERSE

If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. (John 15:7)

Lesson 4 Devotion (Mark 10:13-16)

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. (Mark 10:13-16)

GOD'S SPECS

- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
- **Promises** - The promises by God
- **Examples** – Any examples to follow or not to follow?
- **Commandments** – What God commands us to do?
- **Spiritual Principles** – Any spiritual principles

Response – Write down concrete action items

Closing Prayers

- Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Lesson 4: Meet with God's People (Gathering)

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household (Ephesians 2:19)

if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. (1 Timothy 3:15)

We are redeemed and become the people of God, members of the household. This household is the church of living God.

Gathering is:

People of God gather together to live out the purposes of the church.

Purposes of the church: Worship, Fellowship, Make Disciples, Serve and Witness.

There are different types of gatherings in church. For example, worship services, prayer meeting, fellowship gathering, small group gathering, Sunday school, weekday teaching, evangelistic meetings, etc. Each type of gathering has different focus. It is necessary for us to go to different type of meetings for us to have balance growth in Christ.

The importance of gathering

Encourage one another to live an abundant life

And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching. (Hebrews 10:24-25)

Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! (Ecclesiastes 4:9-10)



KEY VERSE

And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching. (Hebrews 10:24-25)

Lesson 5 Devotion (Mark 2:13-17)

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
(Mark 2:13-17)

GOD'S SPECS

- **GOD** – What does this passage say about God?
- **Sins** – Any sins pointed out?
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- **Examples** – Any examples to follow or not to follow?
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Response – Write down concrete action items

Closing Prayers

- Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Lesson 5: Bring people to God (Witness)

For, "Everyone who calls on the name of the Lord will be saved." How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? (Romans 10:13-14)

a) **By telling** how we accepted Christ, our changes after becoming God's children and the content of the gospel message.

b) **By living** like Christ through the strength He gives us.

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. (Ephesians 4:1)

c) **By bringing** people before God: To church gatherings

Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. **The first thing Andrew did** was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). And he brought him to Jesus. (John 1:40-42a)

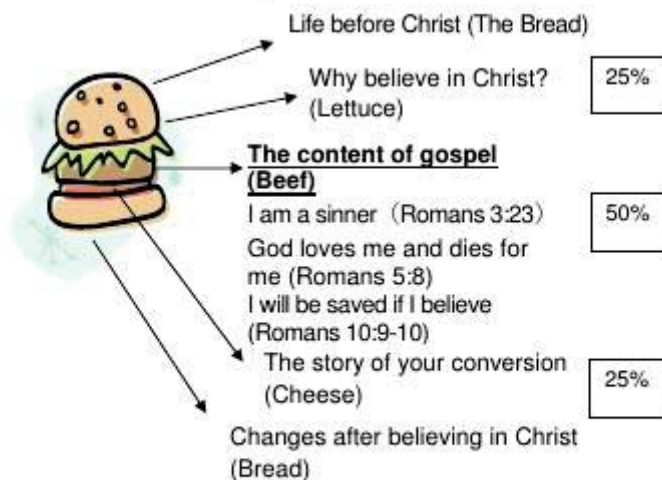
The importance to witness:

This is the commandment of Jesus Christ

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:18-20)

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

Contents of Testimony (Disciplers tell their stories of how he/she was saved)





Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:18-20)

Lesson 6 Devotion (Mark 14:3-9)

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. (Mark 14:3-9)

GOD'S SPECS

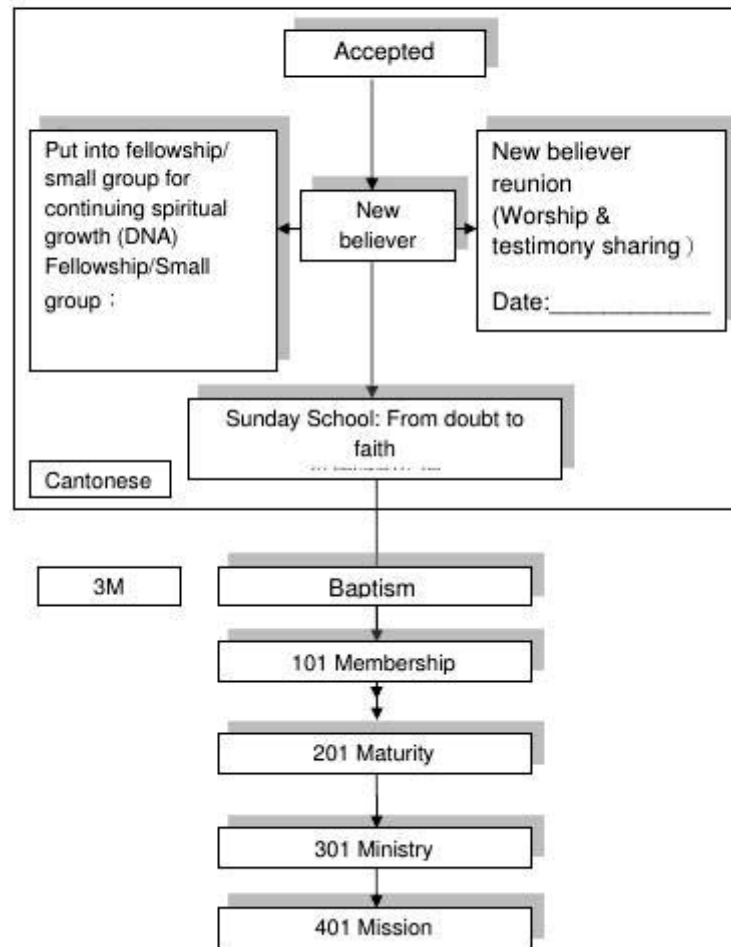
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Response – Write down concrete action items

Closing Prayers

- Thanks God for the time with Him and commit the action items in His hands. Ask for strength and guidance

Lesson 6: RHCCC's blueprint for spiritual growth



Promises of God

God saves you

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16)

God cares about you

Cast all your anxiety on him because he cares for you. (1 Peter 5:7)

God gives you peace

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. (John 16:33)

Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. (Philippians 4:6-7)

God provides

For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. (Matthew 6:32-33)

God forgives

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. (1 John 1:9)

God comforts you

The LORD is my shepherd, I shall not be in want. • Even though walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever. • (Psalm 23:1,4,6)

God heals you

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed (Luke 4:18)

God guides you

I will instruct you and teach you in the way you should go; I will counsel you and watch over you. (Psalm 32:8)

God helps you

So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?" (Psalm 13:6)

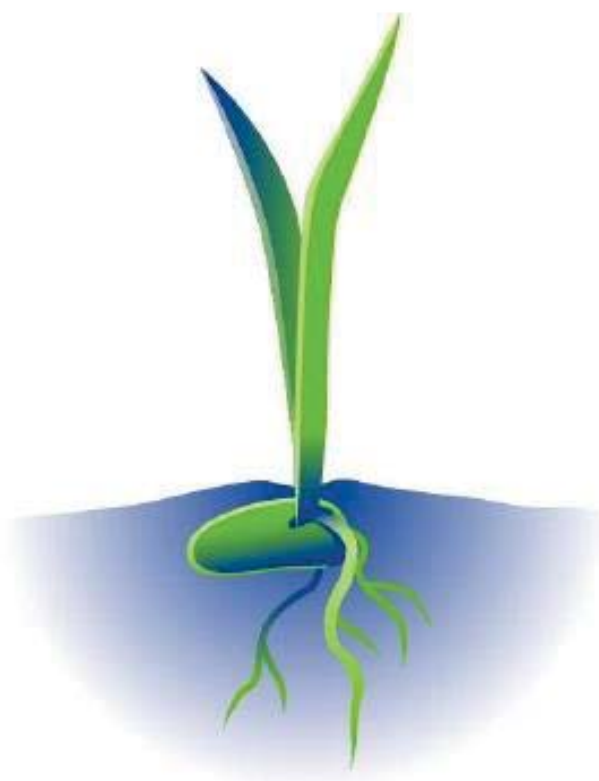
God gives you wisdom

If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. (James 1:5)

The New Believer Handbook (Chinese)

城北華人基督教會

初信成長手冊



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第一課：豐盛生命

1. 神愛你及要你得著豐盛的生命

盜賊來，無非要偷竊，殺害，毀壞；我來了，是要叫羊（或作：人）得生命，並且得的更豐盛。（約翰福音 10:10）

- 豐盛的生命是面臨離開世界的時候，你有絕對的把握回到愛你的神處。
- 豐盛的生命是當你開心的時候，有人與你一起分享。
- 豐盛的生命是當你失意的時候，有人與你一起分擔。
- 豐盛的生命是當你遇上困境的時候，仍然能夠喜樂。
- 豐盛的生命是當你遇上絕境的時候，仍然擁有平安。

為什麼大多數人沒有經歷過這豐盛的生命呢？

2. 因為人有罪而與神隔絕

因為世人都犯了罪，虧缺了神的榮耀；（羅馬書3:23）
因為罪的工價乃是死（羅馬書6:23a）

3. 耶穌基督是唯一的救法，祂的死和復活，架通了神人之間的鴻溝。

耶穌為我們死

「唯有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。」（羅馬書 5:8）

耶穌從死裡復活

願頌讚歸與我們主耶穌基督的父神！他曾照自己的大憐憫，藉耶穌基督從死裡復活，重生了我們，叫我們有活潑的盼望（彼得前書 1:3）

耶穌基督是唯一的道路

耶穌說：「我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。」（約翰福音 14:6）

我們必須作出選擇？

4. 你願意認罪悔改，邀請並接受主耶穌基督進入你的心裏，作你個人的救主和生命的主宰？

凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。（約翰福音 1:12）

你若口裡認耶穌為主，心裡信神叫他從死裡復活，就必得救。（羅馬書 10:9）

決志禱告

親愛主耶穌，我承認我是罪人，求祢赦免我的罪，

我在____年____月____日
在_____當中決志。

剛才你作的決定，神給你什麼的應許？

這見證就是 神賜給我們永生，這永生也是在他兒子裡面。
人有了 神的兒子就有生命。沒有 神的兒子就沒有生命。
(約翰一書 5:11 -12)

背誦金句：

盜賊來，無非要偷竊，殺害，毀壞；我來了，
是要叫羊（或作：人）得生命，並且得的更豐
盛。（約翰福音 10:10）

第二課：與神約會（靈修）

豐盛生命的開始：

若有人在基督裡，他就是新造的人，舊事已過，都變成新的了。（哥林多後書5:17）

一個新的生命，從一個新的生活習慣開始。

靈修是：

與神溝通，透過禱告，與祂交談，讀聖經聽祂說話。

靈修的重要性：

惟喜愛耶和華的律法，晝夜思想，這人便為有福！
他要像一棵樹栽在溪水旁，按時候結果子，葉子也不枯乾。凡他所做的盡都順利。（詩篇1:2-3）

- 透過神的話語，我們被神陶造，活出豐盛的生命。
- 因為神的話語是充實（結果子），滋潤（不枯乾），
引導（盡都順利）

靈修的方法：

4. 讀經 (GOD'S SPECS)

- GOD-我對神有什麼的認識？
- Sins-指出我什麼罪惡和問題來源？
- Promises-神給我什麼的應許？
- Examples-有什麼榜樣是我應該效法的？
- Commandments-有什麼誡命我要遵守的？
- Spiritual Principles-有什麼屬靈的原則我可以實行呢？

5. 回應 - 有什麼實質與具體的行動？

6. 祈禱結束 - 求神賜力量去實踐回應

與神約會時間表：

我願意每天用_____分鐘讀經禱告。

我的靈修時間最好是_____

我靈修的安靜角落是_____

背誦金句：

惟喜愛耶和華的律法，晝夜思想，這人便為有福！他要像一棵樹栽在溪水旁，按時候結果子，葉子也不枯乾。凡他所做的盡都順利。(詩篇1:2-3)

第二課靈修(馬可福音 1:14-20)

約翰下監以後，耶穌來到加利利，宣傳神的福音，說：「日期滿了，神的國近了。你們當悔改，信福音！」耶穌順著加利利的海邊走，看見西門和西門的兄弟安得烈在海邊撒網；他們本是打魚的。耶穌對他們說：「來跟從我，我要叫你們得人如得魚一樣。」他們就立刻捨了網，跟從了他。耶穌稍往前走，又見西庇太的兒子雅各和雅各的兄弟約翰在船上補網。耶穌隨即招呼他們，他們就把父親西庇太和雇工人留在船上，跟從耶穌去了。(可 1:14-20)

GOD'S SPECS

- GOD - 我對神有什麼的認識？
- Sins - 指出我什麼罪惡和問題來源？
- Promises - 神給我什麼的應許？
- Examples - 有什麼榜樣是我應該效法的？
- Commandments - 有什麼誡命我要遵守的？
- Spiritual Principles - 有什麼屬靈的原則我可以實行呢？

回應—有什麼實質與具體的行動？

第三課靈修(馬可福音 14:32-42)

他們來到一個地方，名叫客西馬尼。耶穌對門徒說：「你們坐在這裡，等我禱告。」於是帶著彼得、雅各、約翰同去，就驚恐起來，極其難過，對他們說：「我心裡甚是憂傷，幾乎要死；你們在這裡等候，警醒。」他就稍往前走，俯伏在地，禱告說：「倘若可行，便叫那時候過去。」他說：「阿爸！父啊！在你凡事都能；求你將這杯撤去。然而，不要從我的意思，只要從你的意思。」耶穌回來，見他們睡著了，就對彼得說：「西門，你睡覺嗎？不能警醒片時嗎？總要警醒禱告，免得入了迷惑。你們心靈固然願意，肉體卻軟弱了。」耶穌又去禱告，說的話還是與先前一樣。又來見他們睡著了，因為他們的眼睛甚是困倦；他們也不知道怎麼回答。第三次來，對他們說：「現在你們仍然睡覺安歇吧（吧：或作嗎？）！夠了，時候到了。看哪，人子被賣在罪人手裡了。起來！我們走吧。看哪，那賣我的人近了。」(可14:32-42)

GOD'S SPECS

- GOD - 我對神有什麼的認識？
- Sins - 指出我什麼罪惡和問題來源？
- Promises - 神給我什麼的應許？
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- Commandments - 有什麼誡命我要遵守的？
- Spiritual Principles - 有什麼屬靈的原則我可以實行呢？

第三課：傾心吐意（祈禱）

祈禱是：

祈禱是與神談話與溝通及經歷神的渠道，藉此我們與神建立更親密的關係。

祈禱的重要性：

1. 這是神的吩咐

要常常喜樂，不住的禱告，凡事謝恩；因為這是神在基督耶穌裡向你們所定的旨意。（帖撒羅尼迦前書5:16-18）

2. 這是我有豐盛生命的秘訣

a) 是我把重擔、憂慮交託給神的方法

你們要將一切的憂慮卸給神，因為他顧念你們。
(彼得前書5:7)

b) 是我尋求神的旨意和引導的途徑

你們祈求，就給你們；尋找，就尋見；叩門，就給你們開門。(馬太福音7:7)

c) 是我得着能力和幫助的方法

所以，我們只管坦然無懼的來到施恩的寶座前，為要得憐恤，蒙恩惠，作隨時的幫助。

- Confession (認罪) : 在神面前承認得罪神和人的行動和思念。
我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。(約翰一書1:9)

- Thanksgiving (感恩) : 感謝神的作為，無論發生在別人，自己，家庭或其他。
凡事謝恩；因為這是神在基督耶穌裡向你們所定的旨意。(帖撒羅尼迦前書5:18)

- Supplication (懇求 - 尋求神的幫助)

懇求的原則：

- a) 不要注重罪孽
我若心裡注重罪孽，主必不聽。(詩篇66:18)
- b) 憑信心求
只要憑著信心求，一點不疑惑；因為那疑惑的人就像海中的波浪，被風吹動翻騰。(雅各書1:6)
- c) 按神的旨意去求 - 不要妄求

d) 等候神的旨意成就

耶和華必然等候，要施恩給你們；必然興起，好憐憫你們。因為耶和華是公平的神；凡等候他的都是有福的！（以賽亞書30:18）

- 照著ACTS 的格式，請初信者提出禱告事項。
- 請初信者禱告。
- 最後建議他們早晚禱告及隨時隨地的禱告。

日期	事項	神的回應/ 我的改變

- ✓ 為甚麼要「奉主耶穌的名」來祈禱？

因為只有透過主耶穌，人才能到神面前祈求(約14:6)。

- ✓ 「阿們」或「誠心所願」是什麼意

背誦金句：

你們若常在我裡面，我的話也常在你們裡面，凡你們所願意

第四課靈修(馬可福音 10:13-16)

有人帶著小孩子來見耶穌，要耶穌摸他們，門徒便責備那些人。耶穌看見就惱怒，對門徒說：「讓小孩子到我這裡來，不要禁止他們；因為在神國的，正是這樣的人。我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。」於是抱著小孩子，給他們按手，為他們祝福。(可10:13-16)

GOD'S SPECS

- GOD - 我對神有什麼的認識？
- Sins - 指出我什麼罪惡和問題來源？
- Promises - 神給我什麼的應許？
- Examples - 有什麼榜樣是我應該效法的？
- Commandments - 有什麼誡命我要遵守的？
- Spiritual Principles - 有什麼屬靈的原則我可以實行呢？

回應—有什麼實質與具體的行動？

祈禱結束—感恩和求神賜力量去實踐回應

第四課：信徒聚會（聚會）

這樣，你們不再作外人和客旅，是與聖徒同國，是神家裡的人了；（以弗所書2:19）

倘若我耽延日久，你也可以知道在神的家中當怎樣行。這家就是永生神的教會，真理的柱石和根基。（提摩太前書3:15）

我們被神救贖的人是神的兒女，是神家裡的人，這家就是永生神的教會。

信徒聚會是：

一班神的兒女聚集一起發揮教會的使命。

教會的使命：敬拜，相交，門訓，事奉，

信徒聚會的重要性：

讓信徒能夠彼此激勵活出豐盛的使命人生。

又要彼此相顧，激發愛心，勉勵行善。你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉，既知道那日子臨近，就更當如此。（希伯來書10:24-25）

用一捆橡筋比喻一班基督徒一起，堅固有力。基督徒彼此相愛，建立緊密關係，若有一方跌

兩個人總比一個人好，因為二人勞碌同得美好的果效。
若是跌倒，這人可以扶起他的同伴。若是孤身跌倒，沒有別人扶起他來，這人就有禍了。（傳道書 4: 9-10）

信徒聚會：

主日崇拜，團契小組，主日學，祈禱會，福音外展活動及所有教會聚會都少不了教會的五大使命，但重點各有不同。屬靈的生命若要成長得平衡而健全，要參加不同的聚會。

背誦金句：

又要彼此相顧，激發愛心，勉勵行善。你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉。既知那日子臨近，就更當如此。（希伯來書 10: 24 -25）

第五課靈修(馬可福音 2:13-17)

耶穌又出到海邊去，眾人都就了他來，他便教訓他們。耶穌經過的時候，看見亞勒腓的兒子利未坐在稅關上，就對他說：「你跟從我來。」他就起來，跟從了耶穌。耶穌在利未家裡坐席的時候，有好些稅吏和罪人與耶穌並門徒一同坐席；因為這樣的人多，他們也跟隨耶穌。法利賽人中的文士（有古卷：文士和法利賽人）看見耶穌和罪人並稅吏一同吃飯，就對他們說：「他和稅吏並罪人一同吃喝嗎？」耶穌聽見，就對他們說：「康健的人用不著醫生，有病的人才用得著。我來本不是召義人，乃是召罪人。」(可2:13-17)

GOD'S SPECS

- GOD - 我對神有什麼的認識？
- Sins - 指出我什麼罪惡和問題來源？
- Promises - 神給我什麼的應許？
- Examples - 有什麼榜樣是我應該效法的？
- Commandments - 有什麼誡命我要遵守的？
- Spiritual Principles - 有什麼屬靈的原則我可以實行呢？

第五課：新生見證（傳福音）

因為凡求告主名的，就必得救。然而人未曾信他，怎能求他呢。未曾聽見他，怎能信他呢，沒有傳道的，怎能聽見呢。
(羅馬書10:13-14)

見證是：

- a) 口傳：傳福音就是把你得救的經歷、信主前後的改變及救恩的內容告訴別人。
- b) 身傳：靠著主的力量去活出耶穌基督的樣式
我為主被囚的勸你們：既然蒙召，行事為人
就當與蒙召的恩相稱。(以弗所書4:1)
- c) 將別人帶到主面前：引領別人參加教會聚會
(約翰福音1:40-42a)

見證的重要性：

傳福音是耶穌基督給祂每一個門徒的使命。

見證（口傳）的內容：（栽培員講述他的得救見證）



背誦金句：

耶穌進前來，對他們說，天上，地下所有的權柄，都賜給我了。所以你們要去，使萬民作我的門徒，奉父子聖靈的名，給他們施洗，凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。（馬太福音 28:18-20）

第六課靈修(馬可福音 14:3-9)

耶穌在伯大尼長大癩瘋的西門家裡坐席的時候，有一個女人拿著一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在耶穌的頭上。有幾個人心中很不喜悅，說：「何用這樣枉費香膏呢？這香膏可以賣三十多兩銀子賙濟窮人。」他們就向那女人生氣。耶穌說：「由他吧！為什麼難為他呢？他在我身上做的是一件美事。因為常有窮人和你們同在，要向他们行善隨時都可以；只是你們不常有我。他所做的，是盡他所能的；他是為我安葬的事把香膏預先澆在我身上。我實在告訴你們，普天之下，無論在什麼地方傳這福音，也要述說這女人所做的，以為記念。」（可14:3-9）

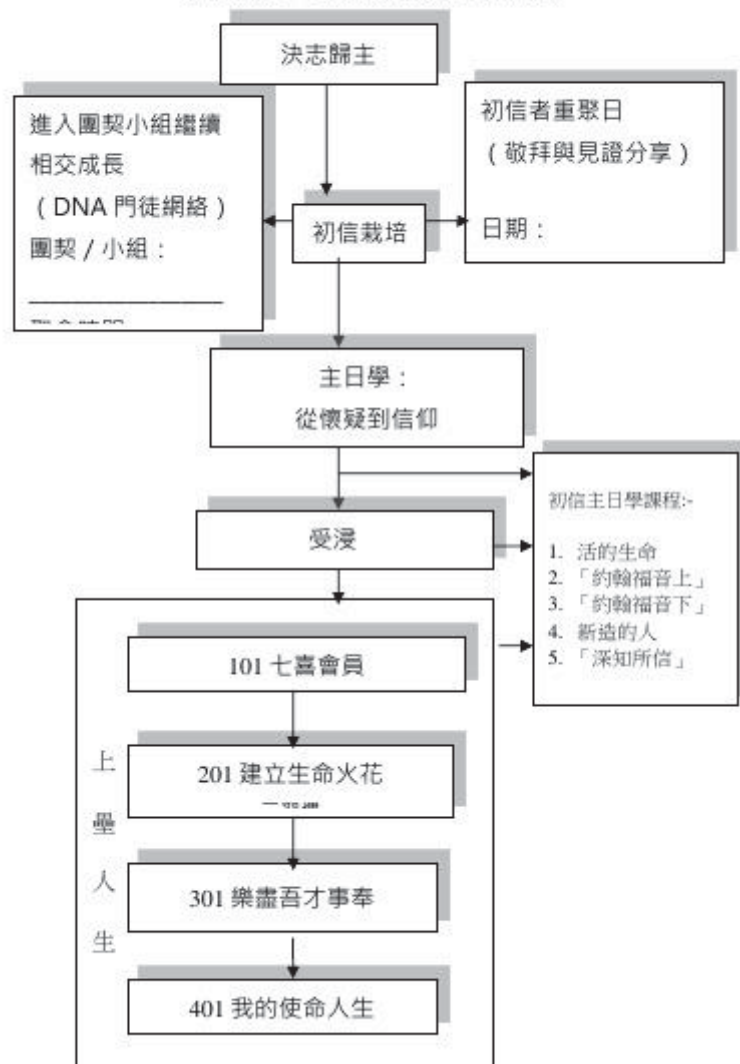
GOD'S SPECS

- GOD - 我對神有什麼的認識？
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回應－有什麼實質與具體的行動？

祈禱結束－感恩和求神賜力量去實踐回應

第六課：生命進深成長藍圖



豐盛生命的應許

神的救恩

神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。（約翰福音3:16）

神的顧念

你們要將一切的憂慮卸給神，因為他顧念你們。（彼得前書5:7）

神的平安

堅心倚賴你的，你必保守他十分平安，因為他倚靠你。（以賽亞書26:3）

我將這些事告訴你們，是要叫你們在我裡面有平安。在世上，你們有苦難；但你們可以放心，我已經勝了世界。（約翰福音16:33）

應當一無掛慮，只要凡事藉著禱告、祈求，和感謝，將

神的赦免

我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。（約翰一書1:9）

神的同在與安慰

耶和華是我的牧者，我必不至缺乏。我雖然行過死蔭的幽谷，也不怕遭害，因為你與我同在；你的杖，你的竿，都安慰我。我一生一世必有恩惠慈愛隨著我；我且要住在耶和華的殿中，直到永遠。（詩篇23:1,4,6）

神的豐盛

只要剛強，大大壯膽，謹守遵行我僕人摩西所吩咐你的一切律法，不可偏離左右，使你無論往那裡去，都可以順利。（約書亞記1:7）

神的醫治

主的靈在我身上，因為他用膏膏我，叫我傳福音給貧窮的人；差遣我報告：被擄的得釋放，瞎眼的得看見，叫

神的幫助

所以我們可以放膽說：主是幫助我的，我必不懼怕；人能把我怎麼樣呢？（希伯來書13:6）

神賜智慧

你們中間若有缺少智慧的，應當求那厚賜與眾人、也不斥責人的神，主就必賜給他。（雅各書1:5）

參考

1. 初信成長八課，香港青年歸主協會
2. 茁茁，初信栽培手冊
3. 城北華人基督教會門徒網絡事工手冊
4. 城北華人基督教會屬靈成長上壘生命101-401 班課堂資料

Seekers' Frequent Asked Questions

1. 怎樣證明耶穌其人其事？

世界紀元以耶穌之生為分界線，公元前為基督降生，公元後即從主降生那一年算起。而猶太歷史及羅馬歷史裏，均有紀載到耶穌之事蹟及教會之興起；考古資料中，從第一世紀到第五世紀之古代遺物不下 5000 份，古今資料亦已一致指出耶穌其人其事乃真確的。

2. 我信有耶穌，但他只是偉大人物，不信祂是神。祂是被人神化了？

在第一至第三世紀為主作見證的均有被判死刑之危險，但仍有 10 萬以上信徒在甘願為主殉道。今天主耶穌仍有無比能力改變人的生命；吸毒者可以變傳道人，破裂家庭可得重建，殘障的不被廢棄，反而成為別人的祝福。如果祂不是神，便是世上說謊最多的人，但到現在仍找不到任何證據證明祂說謊，反而無數證據證明祂所宣告的乃是真的。

3. 聖經是否可靠？內容是否符合歷史事實？

考古資料的發現與聖經所載的吻合；超過五千份掘出來的考古物，都沒有一項是與聖經文獻相抵觸的。聖經之首尾一致說明其可靠性，聖經經歷一千六百年由 40 多位作者寫成，但卻能前後一致，首尾相應。舊約的預言，在新約無數處有記及其應驗，在人看來，這是絕不可能的，除非是神引導作者去寫，使聖經如出自同一作者之手。這正是聖經之特色。

4. 「只有信耶穌才可救」這話不是表明了基督教太獨斷，唯我獨尊，不可以容納其他宗教嗎？反正條條大路通羅馬，可不是嗎？

基督徒對其他宗教的信徒之態度是愛他們、關心他們、承認他們的貢獻、欣賞他們的敬虔，但鼓勵他們認識創造宇宙萬物，又為人贖罪，救人出死入生的主，所以基督教不是獨斷的宗教。但是，其他宗教所信奉的如穆罕默德、釋迦牟尼、孔子、老子、關羽等都不是神，他們也從來沒有稱自己是神，為何我們要將此名號加其身於上？既不是神，就不能拯救人。至於耶穌，如以上三題所述，已歷史和考古證明祂和祂所行的神蹟，既然祂是神，信祂便可得救。

5. 我拜祖先已經幾十年，父母也很重視我們的香火，若我改信基督教豈不背叛祖先？

基督徒也孝敬父母，聖經也有這樣的教訓，但不會奉他們為神，因為人始終是人，不可能變成神，所以基督徒不會燒香給祖先，但會記念他們，例如到墓前獻鮮花等。

6. 基督教始終是洋教，與我們中華民族的思想是否有衝突？

主基督並非在英、美出生的，乃是在中東；聖經裏所記載的神並非只屬洋人的神，乃是全地的主，祂的救恩也是給萬民的。而且，中國的文字已顯示神有啟示祂自己給我們的先祖，聖經之倫理、道德觀與中國人也很接近，顯示基督教的神並非只是洋人的神。

7. 「信耶穌上天堂」我不希罕，今生若活得不快樂，上天堂有何用？

信耶穌可以上天堂，但信耶穌卻不只為上天堂。因為我們信了耶穌，凡事依靠祂，將憂慮和懼怕都交給祂，能在今生也得到平安和快樂。

8. 好人是否一定可以得救？為什麼不？

或許很多未信的朋友也會這樣想：「好人也不一定得救上天堂，要信耶穌才可以上天堂，那是很不可理喻的！」但是我們可以細心想想，按神的標準，好人即是完全無罪的人，是心中無邪惡、歪念、嫉妒、貪婪、詭詐的，口中也無謊言、惡言、要完全捨己愛人、饒恕人、接納人……。這樣的好人一定可以上天堂，但世上找到這樣的人嗎？

9. 只因為亞當、夏娃犯罪，我們生下來便有原罪，這公平嗎？

人生下來便有罪性，這是不容否認的事實。正如上題所列，我們根本不可達到神眼中「好人」的標準，所以人是有罪的。而且，祂不是按人所不知的審判人，乃是按人所知的，所以神是絕對公平的。更重要的，是神不願我們因罪受罰，所以祂送了耶穌基督死於十字架上，擔當我們一切的罪。

10. 為何耶穌基督要釘十字架？

這是父神的計劃：以付出主耶穌無罪的生命，替我們贖罪。如上題所指出，其實人人都有罪，所以不能得救。而按聖經所記載，只有生命的付出，罪的問題才可以得到解決，這是神與人的約所規定的。但神沒有要求我們死，祂知道人無力自救，所以計劃以祂的獨生子主耶穌(神)成為人，降世來替我們死，使我們因此得生。

21. 聖經的編寫經歷了多久？

新舊約六十六章的編寫共經歷了一千六百年。

22. 聖經是誰寫的？是一個人寫還是集體創作？

聖經是由四十多位作者寫成，但卻能前後一致，首尾相應。舊約的預言，在新約無數處有記及其應驗；內容中神學立場、原則、教訓意義等均有完全一致的看法。在人看來這是絕不可能的，除非是神引導作者去寫，使聖經如出自同一作者之手。這正是聖經之特色。(提摩太後書 3 章 16 節，彼得後書 1 章 21 節)

23. 聖經是否可靠？怎樣證明它可靠？

聖經很可靠，因為考古資料的發現與聖經所載的脛合。超過五千份掘出來的考古物，如名考學家高里克博士(Nelson Glueck)所說：「我可以肯定的說，至今所有考古學上的發現，都沒有一項是與聖經文獻相抵觸的。」

而聖經之流傳亦證明其可靠性：聖經從面世至今天，廣泛傳播，絕不曾被收藏起來，所以若有任何貨不對辦，或是錯誤之處，均會無所遁形。然而，流傳愈廣，信的人便愈多，而不信者亦不能提出證據說明其中有錯誤或誇大等成份。

24. 四福音裏的內容是否符合歷史事實？

非常符合歷史事實，由聖經面世之年代可以證明。新約成書在主後四十至九十年間，當時大部分目擊者仍在世可證其可靠。另在聖經面世後基督徒受著嚴厲的逼迫，但卻從未有提出證據證明聖經內容有任何捏造或誇大的成分在內。

25. 不同的人對聖經有不同的解釋，很難確定何者為正確，這樣，怎能說服人相信聖經是真理？

雖然不同的人對聖經有不同的處理方法，但這並不表示我們沒有客觀標準衡量何者為正確之解經。客觀的解釋聖經原則其實也是解釋任何古代文獻的原則，是任何人皆可做到的。然而，惟獨聖靈重生了的人才看到文章對他的意義，以及神所賜的能力去應用、實行。

26. 怎樣才是客觀的解釋聖經原則？

要循下列原則去解釋經文：惟獨明顯的經文能建立教義，不明顯的經文不能用來建立教義，而且必須用明顯的經文去解釋。正確的解經亦必須符合原文意思、上文下理、及經文的歷史背景，必須融合其他經文的意思及立場，留意文體及與作者的寫作目的是否融合。

27. 為什麼我讀聖經時沒有得著？

若有人說「讀聖經沒有得著」。首先，是他可能有自己的需要，盼望這需要可以從聖經中得到滿足，「沒有得著」的意思就是說該經文不能滿足他需要；其次是可能根本不知道自己為什麼要看聖經，以及要得一些甚麼。

28. 那麼，我們應抱著怎樣的態度讀經？

當我們把自己的需要當作是讀經的目的，這態度是不正確的。若我們仍以自我為中心，把神當作是僕人而自己是主人，這是很矛盾的。若神不是王、不是主的時候，祂仍是我們的神嗎？其次，若我們的目的、理想與方法等比神的更好，我們何需要信祂？要是神是真神，祂的意念一定高過我們的意念，祂的智慧一定高過我們的智慧。所以我們必須認清，祂要我們讀經的目的是什麼。

29. 讀經的目的是什麼？

提摩太後書 3 章 17 節裏說：「叫屬神的人得以完全，預備行各樣的善事。」這「叫」字明顯帶出了讀經的兩個目的，第一是叫我們得以完全，即是我們所行的，要達到神的標準，我們了解基督徒應有的品格，無論是人生觀、價值觀、道德觀每一項都要認識清楚，並了解神對各種事物的看法、反應與態度。第二是叫我們預備行各樣的善事；基督徒的信仰與生活是分不開的，我們的信仰必須在生活中表達出來，否則我們的信仰便不真實，也沒價值了。

30. 如何達到讀經的目的？

要達到讀經的目的，信徒必須要保持恆久的讀經習慣，若在開始的時候因為覺得沒有趣味就放棄，那就等於「因噎廢食」。其實，讀經生活也可以很有趣，並令人得著造就的。我們讀經時，可以先找出經文的中心思想，然後找出經文內容和意義，再想想這經文的應用，經文便更能用於生活中。

31. 猶太人聖經、天主教聖經、基督教聖經有何分別？

三教聖經的分別很難用三言兩語列出，簡單而言：猶太人聖經是猶太人信仰上所用的經書，他們只採用「舊約」，而沒有採用記載耶穌救贖工作的「新約」部分。天主教聖經加入了基督徒認為是「次經」的部分。基督教聖經則不加減地把經過歷代教會和信徒見證的新、舊約聖經成為我們的聖經。

32. 為什麼這三種聖經有這樣的分別？

正如上述，猶太人也相信「舊約」聖經，但因為他不肯接受耶穌是他們的救主，至今仍停留在等候階段，誰知救恩已完成了。天主教則走了另一個方向，他們雖然接受「新、舊約」聖經，但卻認為應加上教會傳統才構成最終的權威，這些認定，便造成信仰上的偏差。

33. 聽說有人提及過聖經中有「次經」。什麼是「次經」？為何不放在正典中？

「次經」的意思會有「隱藏」，特別專指把那些使人褻瀆神的書卷隱藏起來，有些人欣賞這些作品有護教、激發和調和等目的而將部分列為可供個人閱讀的「基督教早期文獻」，但大部分基督徒都不主張去閱讀。除了天主教外，因本質認定不是神的話語，故不放在現在「新舊約聖經」的正典中。

34. 為什麼聖經要分開新約和舊約？兩者有什麼分別？

聖經是神向人啟示祂的拯救的描述，以及得著的方法與確據，而神的拯救就是藉著耶穌基督而成就，故新、舊約就以耶穌的降臨為分界。「舊約」是舊的盟約，是神的應許、人的盼望；「新約」是應驗了那應許，成全了盼望。

35. 為什麼聖經會有這麼多譯本？不同譯本對我們有什麼幫助？

聖經是神所默示的，這是信徒信仰和生活的準則，然而聖經的原稿主要用希伯來文和希臘文寫成，若不懂這兩種文字便無法閱讀，故聖經需要有不同的譯本給不同的國家、不同背景的人閱讀。同一國文字的不同譯本，或參考別國文字的譯本，可幫助我們更易了解原文的精義，但絕對不可扭曲或刪改原文的意思。

36. 讀完整本聖經重要嗎？為什麼？

整本聖經是神救恩的整描述，整本聖經前後互相呼應，彼此印證。讀完整本聖經便能使我們更清楚明白、更堅定相信、更帶著感恩去相信這位愛我們的神。

37. 有什麼方法能讀完整本聖經？

整本聖經「舊約」有 39 卷，「新約」有 27 卷；有的比較長，有的比較短；有的是歷史體裁、有的是詩歌體裁、有的是史實、有的含寓意。要讀完整本聖經，除了要有恆心外，更要有求知的心。有需要，便會堅持地完成，且會愈讀愈有滋味。其實，讀的方法有很多，有人說每天抽空讀兩章舊約、一章新約，約一年便可把整本聖經讀完，你要試試嗎？

38. 聖經中用了很多比喻，有些比喻很難解釋，怎麼辦？

比喻的原意是「將東西並放在一起」，和寓意一樣，是「希望用不同的說法表達同一個意思」，所以比喻的原意是希望我們因此而明白，而非落在更難解釋的困境中。比喻的確有時像猜謎，這與接受與否有關，若我們無法認同比喻的表達，不用勉強接受，暫且讓「謎底」停留在謎面上算了。

39. 讀聖經時遇上很多不明白的地方，有什麼工具書可以幫助？

因著字義的了解度，因著文化背景的差異，也因為我們讀聖經時已在心內有很多前設，所以偶然遇上不明白之處也屬正常。有很多聖經學者已為我們作了不少研究，例如：「釋經書」、「聖經辭典」等，可以有效幫助我們。若要更深入的研究，又有「聖經難題解答」等，當中種類繁多，你只要到各大基督教書室，一定可以找到。

40. 四福音書同是記載耶穌生平事蹟的，為什麼要用四卷書來記載同一件事？當中有什麼分別？

除了一些特別事件外，四福音書其實並非記載耶穌生平，同樣的事情，但分成四卷福音書記載，也有特別的意義和重點，例如：馬太福音的記載是表達耶穌是「王」的身分，馬可福音則指出耶穌是「神的僕人」；路加福音描述耶穌是為我們降生的「人子」，而約翰福音則告訴世人，耶穌是「神的兒子、是萬人的救主」。

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1. 《問得好！信仰難題解答》——恩福製作中心出版，蘇穎智牧師著。(1-10; 21-30)
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3. 《新生命、新生活》組長第七版（增修本）——學生福音團契出版社，蘇穎智牧師著。(21-30)
4. 由香港基督徒短期宣教訓練中心總幹事郭朝南牧師解答(31-40)

Suggested Reading

- | | | |
|--------|---------------|-------------|
| 1. 余俊銓 | 實用個人佈道手冊 | 大洋洲華文三福中心出版 |
| 2. 黃學齡 | 個人佈道錦囊 | 加拿大恩福協會出版 |
| 3. 溫偉耀 | 溫偉耀-基督教信仰探索系列 | 明風出版 |
| | • 是否真有神的存在 | |
| | • 上帝與人間的苦難 | |
| | • 為甚麼要我信耶穌 | |
| | • 成聖、成仙、成人 | |
| | • 今生來世 | |

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VITA

Name: Virginia Yong

Date of Birth: July 10, 1957

Place of Birth: Hong Kong, China

Education

B. Arts, York University (Toronto, Ontario, Canada)

M. Div., Tyndale Seminary (Toronto, Ontario, Canada)

D. Min., (Outreach and Discipleship), Gordon-Conwell Theological Seminary

(South Hamilton, Massachusetts)

Period of Studies: June 2016-June 2018

Graduation: May 2020